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Mainxi Address to the Senate

GENTLEMEN,

The only event of the past year in which I can expect you to take much interest from a University point of view, is the actual transfer to us of that munificent donation which I announced to you twelve months ago, at a time when there prevailed a rumour (which happily proved an idle rumour) of the donor's death. I attach an importance to that gift beyond its actual money value, as being possibly the first instalment of a series of benefactions on which this University will ultimately have to depend, if ever it becomes a national institution; and I had hoped to have been able to describe to you to-day some practical use to which it had been put, or at all events, some practicable proposal for using it. But there is still some doubt as to the tenure on which it is to be held; and until that is cleared up, we cannot tell with what body or authority rests the responsibility of determining the purposes to which the fund is to be devoted. Of course, I can offer nothing more than an opinion, and, perhaps, it would be improper in me even to offer that confidently. But, speaking generally, I hold to the view which I expressed last year, that, whether the money be spent upon new modes of teaching, as some think it should be, or whether it be spent in stimulating learning by the foundation of prizes and scholarships—that in whatever way it is spent, the study stimulated and encouraged should be the study of the sciences of experiment and observation. I am not going over the ground which was traversed last year, and indeed it is not necessary for me to do so, because the suggestion, that the sphere of physical science in native education should be enlarged, appears

to have been generally assented to. I know it has been said—and it is the only stricture which I have seen, and it is of a somewhat vague character—that this proposal to found education in great part upon physical science is too much in harmony with that material, hard, and unimaginative view of life which is beginning to be common in modern society. I admit that there is some truth in this in its application to Europe and England. But in contrasting England and India, in comparing the East and the West, we must sometimes bring ourselves to call evil good, and good evil. The fact is, that the educated Native mind requires hardening. That culture of the imagination, that tenderness for it, which may be necessary in the West, is out of place here; for this is a society in which, for centuries upon centuries, the imagination has run riot, and much of the intellectual weakness and moral evil which afflict it to this moment, may be traced to imagination having so long usurped the place of reason. What the Native mind requires, is stricter criteria of truth; and I look for the happiest moral and intellectual results from an increased devotion to those sciences by which no tests of truth are accepted, except the most rigid.

Gentlemen, the only other event which I have to announce—if I can dignify it with the name of an event—is the advance through another stage of the preparations of our University building. The plans for the building have now received full official sanction, and nothing now will probably delay the construction, except those impediments to rapid work which are common to all undertakings in India, whether they be public or private. I greatly regret the delay, and have from year to year stated in this place that I regretted it. But I think it just to say, that it may be explained by a naturally, and indeed, necessarily, imperfect appreciation of the rank which our claim to a building was entitled to hold among the many heavy demands for public works which press upon the Government of India. I do not suppose that anybody ever doubted, that the existence of a University without a local habitation was an

anomaly, or that we were entitled to a Hall for meetings like this. But, unless the thing was seen, it was quite impossible to understand what are the difficulties under which, for want of that building, the University labours in discharging the very simplest functions for which it exists. For myself, I confess that, until I was recently present at the Examinations, I could not have conceived the extraordinary meanness of the arrangements provided for holding them—and I know they were the only arrangements which could possibly have been made. But, gentlemen, what was more startling than the mere insufficiency of the accommodation—more striking than the fact that we had this year to hold our Examinations in the unfinished shell of the Post Office, and the fact that, if next year we cannot have the unfinished shell of the High Court, we shall be driven to tents on the maidan—what was far more impressive than this, was the amazing contrast between the accommodation and the extraordinary importance which these Examinations have acquired. The thing must be seen to be believed. I do not know which was more astonishing, more striking,—the multitude of the students, who, if not now, will soon have to be counted, not by the hundred, but by the thousand; or the keenness and eagerness which they displayed. For my part, I do not think anything of the kind has been seen by any European University since the Middle Ages—and I doubt whether there is anything founded by, or connected with, the British Government in India which excites so much practical interest in Native households of the better class, from Calcutta to Lahore, as the Examinations of this University.

Gentlemen, these are facts, and facts which are insufficiently appreciated in this country, and scarcely at all at home. The truth is that we, the British Government in India, the English in India, have for once in a way founded an Institution full of vitality; and by this University and by the other Universities, by the Colleges subordinate to them, and by the Department of Education, we are creating rapidly a multitudinous class, which

in the future will be of the most serious importance for good or for evil. And so far as this University is concerned, the success is not the less striking, because it is not exactly the success which was expected. It is perfectly clear, from the language which Lord Canning once employed in this place, in the early days of this University, that the institution, which he expected to come into being, was one which resembled the English Universities more than the University of Calcutta is likely to do for some time to come. Lord Canning's most emphatic words occurred in a passage, in which he said that he hoped the time was near when the nobility and upper classes of India would think that their children had not had the dues of their rank, unless they passed through the course of the University. Now there is no doubt that that view involved a mistake. The fact is, that the founders of the University of Calcutta thought to create an aristocratic Institution; and, in spite of themselves, they have created a popular Institution. The fact is so; and we must accept it as a fact, whatever we may think of it. But now, after the fact, now that we are wise by experience, it is not difficult to see that hardly anything else could have occurred. Gentlemen, it seems to me utterly idle to expect that, in a virgin field,—in a country new to all real knowledge—in a country in which learning, such as it was, being the close monopoly of a hereditary order, was in exactly the same position as if it did not exist, or existed at the other end of the world—it seems to me idle to expect that the love of learning would begin with the wealthy and the powerful. To suppose this, is to suppose that those who have no acute spur to exertion would voluntarily encounter that which in its first beginnings is the most distasteful of all exercises. Before you can diffuse education, you must create the sense of the value of it; and it is only when the beauty of the results is seen, when their positive and material importance is seen, and they get to be mingled with all the graces of life, that those who can do without knowledge begin to covet and respect it. There is nothing more certain, than that the English

Universities in their origin were extremely popular Institutions. Even if we could not infer the fact from the crowds which flocked to them, from the mere fact of the multitude, it would be perfectly plain from the pictures of University life preserved in the poetry of Chaucer, that the early students of Oxford and Cambridge were children of the people. And, gentlemen, the object of those students was exactly that which is sometimes imputed to our students, as if a censure was intended. It was simply to get on in life ; either to enter the Church which was then the only free field in Europe, or, a little later, to get into one of the clerical professions that were rising up. But it was the example of the educated classes, the visible effects of education on manners and on material prosperity and its growing importance in politics which first attracted the nobility. Their first step was not to educate themselves. The first sign of interest which they showed was in the munificent endowments which they began to pour in upon learned Institutions ; and their next step was probably to engage learned men for the education of their children. But it was very slowly, and after much temporary reaction, that that state of things was at last reached, to which Lord Canning pointed, and under which it is undoubtedly true that the English nobility do put their children through the Universities, unless they have chosen a profession inconsistent with Academical training. But nothing could be more erroneous than to suppose, that even now Oxford and Cambridge are purely aristocratic institutions. Their endowments are so munificent, and their teaching now-a-days so excellent, that membership in them is profitable, and therefore popular ; and although noblemen do unquestionably compete there on equal terms with others, the condition of such competition is the existence of a class prompted by necessity or ambition to keep the prestige of learning before the eye. Lord Canning himself, no doubt, belonged to a class eminently characteristic of the English Universities. He was a nobleman who worked hard at Oxford, when he might have been idle. But the brilliant



and illustrious statesman who was Lord Canning's father belonged to a class even more characteristic of them—a class which, by the lustre it receives from learning and again reflects back on it, stimulates men of Lord Canning's order, men some of whose names are not unknown to India,—Lord Ellenborough, Lord Dalhousie, and Lord Elgin,—to follow its laborious example.

Gentlemen, I have admitted that we undoubtedly are creating a class of serious importance to the future of India, and of course the peculiarities and characteristics of that class are objects of fair criticism. One of the criticisms on this University, not uncommonly heard, that it has failed to conciliate the Native nobility, seems to me to be founded on a false estimate of past history, and therefore a false calculation of probabilities for the future. There are other objections. Some of them I do not purpose to notice, because they are simply vulgar. When, for example, it is said that the Native graduates of this and other Indian Universities are conceited, I wonder whether it is considered how young they are, compared with English graduates how wide is the difference which their education makes between them and their fellow countrymen, and therefore whether some such result might not to some extent be looked for in any climate or latitude. Certainly, the imputation which is sometimes made, that education saps the morality of the Natives, would be serious if it were true. But, not to speak of its being paradoxical on the face of it, it is against all the evidence that I (or any body else) have been able to collect. At all events, in one department of State, with which I have reason to be acquainted, it is almost a maxim governing promotion, that the better educated is a candidate for judicial employment, the less likely is he to be tainted with that corruption which was once the disgrace of the Indian Courts.

But the objection which is commonest, and which most intimately concerns us here, is, that the knowledge communicated by the subordinate Colleges and verified by this University is worthless, shallow, and superficial. The course of the Un-

versity of Calcutta is sometimes said to be in fault, and it is alleged, to use a term at once expressive and fashionable, that it encourages “cramming.” Now there are some things in our Calcutta course, of which I do not altogether approve. But it was settled after long discussion, shortly after I became Vice-Chancellor, and it would be absurd to be perpetually changing that which of all things ought to be fixed and permanent, on account of small defects which are, after all, disputable. But I wish to say something of the whole class of objections implied in that one word “cramming.” If there is anything in them, you know, I suppose, that they have a far wider application than their application to this University. They are constantly urged against the numerous competitive systems which are growing up in England, and in particular against the system under which the Civil Service of India, probably the most powerful official body in the world, is recruited, and will be recruited.

Gentlemen, the discredit which has been successfully attached to certain systems by this word is a good illustration of the power of what a famous writer called dyslogistic expression, or, to put it more simply, of giving a thing a bad name. And here I must say, that the habit Englishmen have of importing into India these commonplace censorious opinions about systems and institutions, is a great misfortune for the Natives. Even in the mouths of the Englishmen who invented them, they generally have very little meaning, for they are based on a mere fragment of truth ; when passed about among the multitude, they have still less ; and, at last, when exported hither, and repeated by the Natives in a foreign tongue, they have simply no meaning at all.

As far as I understand the word, it means nothing more than the rapid communication of knowledge,—communication, that is to say, at a rate unknown till recently. Some people, I know, would add something to the definition ; would say that cramming is the rapid communication of superficial knowledge, but the two statements will generally be found to be identical, and that they merely mean by superficial knowledge, knowledge which has been

rapidly acquired. The true point, the point which really has to be proved is, whether knowledge rapidly acquired is more easily forgotten than knowledge which has been slowly gained. The point is one upon which, to some extent, everybody can judge for himself or herself. I am rather surprised, however, at the readiness with which the affirmative has been usually taken for granted; no doubt, if it be true, it is a curious psychological fact, but surely there are some reasons for questioning the reality. It might plausibly be argued that knowledge slowly acquired, has been acquired at the cost of frequent intervals of inattention and forgetfulness. Now everybody knows that inattention and forgetfulness tend to become habits of the mind, and it might be maintained that these habits would be likely to recur, in association with a subject of thought, even when that subject has for once been successfully mastered. On the other hand, it might be contended that knowledge rapidly acquired has been necessarily acquired under a certain strain and tension of the mental faculties, and that the effects of this tension are not likely to be so readily lost and dissipated.

The simple truth is, that under the strong stimulus applied by that system of examinations by which the entrance to almost every English profession is now barred, there has sprung up an active demand for knowledge of a more varied description than was once coveted, and above all, for knowledge rapidly imbibed and mastered. To meet this demand, a class of teachers has sprung up who certainly produce remarkable results with remarkable rapidity. I hear it said, that they are men of a far lower order of mind and accomplishment than the teachers who follow the old methods. I can well believe it; but that only renders the probability greater, that some new power has been brought into play. I am afraid it must be allowed, that no art, of equal importance to mankind, has been so little investigated scientifically as the art of teaching. No art is in the hands of practitioners who are so apt to follow so blindly in the old paths. I say this with the full recollection that there has been great

improvement in England lately, and that the books of teaching, most in use, have been purged of many gross errors both of statement and of method. But one line of enquiry there is which has never been sufficiently followed, though one would have thought it antecedently the most promising of all,—the study of the human mind through actual observation, and the study of the expedients by which its capacity for receiving and retaining knowledge may be enlarged. That field of investigation has been almost wholly neglected, and therefore it may just be that we are on the eve of great discoveries in education, and that the processes of these teachers are only a rough anticipation of the future. The fact that the methods of teaching followed in England are almost wholly empirical, that, for the most part they entirely neglect individual differences of character and temperament, that they certainly work counter to the known laws according to which some of the mental faculties operate,—for example, the memory—all these facts seem to my mind to point at possibilities and chances of improvement, which a few persons, by expedients which, I frankly allow, seem even to me somewhat ignoble, have perhaps had the good fortune to realize beforehand.

You will see, then, that the problem, whether what is called cramming is an unmixed evil, is not yet settled even in England. But, in India, the commonplace imputations against it seem to me simply without meaning of any kind. There is no proof whatever that Indian teachers follow any special methods of any sort. What appears to be meant is, that Natives of India learn with singular rapidity. The fact may be so, though for my part, I doubt whether they learn with greater rapidity than English lads who once put their hearts into their work; and it may be also true, as some allege so positively, that their precocity is compensated by a greater bluntness of the faculties later in life. But be this true or not, it has no sort or kind of connection with the disadvantages of cramming.

If, indeed, a student be taught or teach himself to put on the

appearance of knowledge, when he has it not,—if he learns to cover ignorance by ambiguous phrases, or to obtain an undue preference by pandering to the known crotchets or fancies of the examiner, the process and the result are alike evil ; but they have no bearing on the point I have been discussing. They are simply a fraud ; but I must say that the experience of those who know best is, that such frauds succeed, not through any special skill in the teacher, or any fault in the course of examination, but through the fault of the examiner. I say, and I say all the more strongly, because I have not the smallest justification for imputing it to the examiners of this University, that no erroneous modes of teaching, no faulty selection of books or subjects, can do a tenth part of the mischief and injustice entailed by the indulgence of vanity, or crotchettiness, or affectation, or indolence, on the part of the examiners.

If I had any complaint to make of the most highly educated class of Natives,—the class I mean which has received the highest European education,—a class to which our University has hardly as yet contributed many members (because it is too modern), but to which it will certainly make large additions one day—I should assuredly not complain of their mode of acquiring knowledge, or of the quality of that knowledge (except that it is too purely literary and not sufficiently scientific), or of any evil effects it may have on their character, or manners, or habits. I should rather venture to express disappointment at the use to which they sometimes put it. It seems to me that not seldom they employ it for what I can best describe as irrationally reactionary purposes. It is not to be concealed, and I see plainly that educated Natives do not conceal from themselves, that they have, by the fact of their education, broken for ever with much in their history, much in their customs, much in their creed. Yet I constantly read, and sometimes hear, elaborate attempts on their part to persuade themselves and others, that there is a sense in which these rejected portions of Native history, and usage, and belief, are perfectly in harmony with the modern

knowledge which the educated class has acquired, and with the modern civilisation to which it aspires. Very possibly, this may be nothing more than a mere literary feat, and a consequence of the over-literary education they receive. But whatever the cause, there can be no greater mistake, and, under the circumstances of this country, no more destructive mistake.

Now I would not be understood to complain of the romantic light in which educated Hindus sometimes read their past history. It is very difficult for any people to feel self-respect, if they have no pride in their own annals. But this feeling, which I quite admit to be healthy when reasonably indulged, becomes unwholesome, and absurd too, when pushed to the extravagant length to which I sometimes see it driven here. There are some educated Native gentlemen who seem to have persuaded themselves, that there was once a time in India in which learning was more honoured and respected, and when the career of a learned man was more brilliant, than in British India and under British rule. They seem to believe, or they try to believe, that it was better to be a Brahmin or a scribe attached to the Court of some half mythical Hindu king, than to follow one of the prosaic learned professions which the English have created. Now thus much is certain. Although there is much in common between the present and the past, there is never so much in common as to make life tolerable to the men of the present, if they could step back into the past. There is no one in this room to whom the life of a hundred years since would not be acute suffering, if it could be lived over again. It is impossible even to imagine the condition of an educated Native, with some of the knowledge and many of the susceptibilities of the 19th century—indeed, perhaps, with too many of them—if he could recross the immense gulf which separates him from the India of Hindu poetry, if indeed it ever existed. The only India, in fact, to which he could hope to return—and that retrogression is not beyond the range of conceivable possibilities—is the India of Mahratta robbery and Mahomedan rule.

I myself believe that European influences are, in great measure, the source of these delusions. The value attached in Europe to ancient Hindu literature, and deservedly attached for its poetical and philological interest, has very naturally caused the Native to look back with pride and fondness on the era at which the great Sanscrit poems were composed and great philosophical systems evolved. But unquestionably this tendency has its chief root in this,—that the Natives of India have caught from us Europeans our modern trick of constructing, by means of works of fiction, an imaginary past out of the present, taking from the past its externals, its outward furniture, but building in the sympathies, the susceptibilities, and even (for it sometimes comes to that) the knowledge of the present time. Now this is all very well for us Europeans. It is true that, even with us, it may be that too much of the sloughed skin of the Past hangs about us, and impedes and disorders our movements. At the same time, the activity of social life in Europe is so exuberant, that no serious or sustained disadvantage arises from our pleasing ourselves with pictures of past centuries, more or less unreal and untrue. But, here, the effect of such fictions, and of theories built on such fictions, is unmixedly deleterious. On the educated Native of India, the Past presses with too awful and terrible a power for it to be safe for him to play or palter with it. The clouds which overshadow his household, the doubts which beset his mind, the impotence of progressive advance which he struggles against, are all part of an inheritance of nearly unmixed evil which he has received from the Past. The Past cannot be coloured by him in this way, without his misreading the present and endangering the Future.

A similar mistake is committed by educated Natives, when they call in ingenious analogies and subtle explanations to justify usages which they do not venture to defend directly, or of which in their hearts they disapprove. I am not now referring to some particularly bad examples of this, though doubtless one does sometimes see educated Native writers glorifying by fine names

things which are simply abominable. But I allude to something less revolting than this. There are Native usages, not in themselves open to heavy moral blame, which every educated man can see to be strongly protective of ignorance and prejudice. I perceive a tendency to defend these, sometimes on the ground that occasionally and incidentally they serve some slight practical use, sometimes because an imaginative explanation of them can be given, sometimes and more often for the reason that something superficially like them can be detected in European society. I admit that this tendency is natural and even inevitable. The only influence which could quite correct it, would be the influence of European ideas conveyed otherwise than through books ; in fact through social intercourse. But the social relations between the two races, at least of India, are still in so unsatisfactory a condition, that there is no such thing, or hardly such a thing, as mixed Native and European society. A late colleague of mine, Sir Charles Trevelyan, thought that things in this respect were worse when he was lately here than when he was first here. When he was first here, he saw educated Natives mixing on equal terms with educated Europeans. But when he came out a second time to India, there was nothing of the kind. But perhaps that happier state of things was caused by the very smallness of educated Native society. As educated society among Natives has become larger, it has been more independent of European society, more self-sufficing, and as is always the case under such circumstances, its peculiarities and characteristics are determined, in part, by its least advanced sections. But I must impress this on you that, in a partnership of that kind, in a partnership between the less and more advanced, it is not the more advanced but the less advanced, not the better but the worse, that gains by glossing over an unjustifiable prejudice, a barbarous custom, or a false opinion. There is no greater delusion than to suppose that you weaken an error by giving it a colour of truth. On the contrary, you give it pertinacity and vitality, and greater power for evil.



I know that what I have been saying can hardly have much significance or force for the actual graduates of this University. There are few of them who can be old enough to be exercising that influence, literary or social, of which I have been speaking, and to which their countrymen are so amenable. But hereafter they may have occasion to recall my observations. If ever it occurs to them that there was once an India in which their lot would have been more brilliant or more honorable than it is now likely to be, let them depend upon it they are mistaken. To be the astrologer, or the poet, or the chronicler of the most heroic of mythical Indian princes (even if we could suppose him existing) would be intolerable even to a comparatively humble graduate of this University. They may be safely persuaded that, in spite of discouragements which do not all come from themselves or their countrymen, their real affinities are with Europe and the Future, not with India and the Past. They would do well for once for all to acquiesce in it, and accept, with all its consequences, the marvellous destiny which has brought one of the youngest branches of the greatest family of mankind from the uttermost ends of the earth to renovate and educate the oldest. There is not yet perfect sympathy between the two, but intellectual sympathy, in part the fruit of this University, will come first, and moral and social sympathy will surely follow afterwards.

28728 10.10.2001







"Rely upon it, gentlemen, you cannot perform a more patriotic service to your countrymen than by encouraging and promoting education among the native population."

LORD HARDINGE *in reply to the address of the Calcutta Baboos in 1844.*

# The Madras Journal of Education.

VOL. VII.  
No 12. or No 84.]

December 1865.

[ Published  
Monthly.

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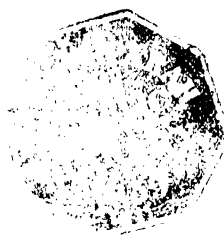
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THE  
MADRAS JOURNAL OF EDUCATION.

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DECEMBER 1865.

VOL. VII. No. 12.

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PUBLISHERS' NOTICE.

*The Text-book has been unavoidably delayed, the printing is now rapidly going on, and we hope to be able to execute all orders before the 15th January.*

GRAVES, COOKSON & Co.

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THE MONTH.

THE Matriculation and First Arts' Examinations have formed the chief Educational events of the Month. We give below a table, for which our thanks are due to the obliging Registrar of the University, the Rev. P. Percival, showing at a glance the No. of candidates for each test, the places at which they sit, and the Nos. taking up each optional language and subject. It will be seen that of the 604 candidates for Matriculation, Madras sends up 258, Kombaconum 77, Trichinopoly, Vizagapatam, and Masulipatam each 25, and Bangalore 24. It is noticeable also that 17 take up Hindustani, a fact showing that Mahometan youths are now coming up to these Examinations in earnest. Of the 227 candidates for the First Examination in Arts Madras sends up 107, and Kombaconum the astonishing No. of 43. For this test, 5 youths it will be observed take up Hindustani, and 24 logic. It will be interesting to contrast this list with the results of the Examinations when published.



## FIRST EXAMINATION IN ARTS.

STATIONS.	Latin.	Tamil.	Telugu.	Canarese.	Malayalūm.	Hindustani.	* Mathematics,	* Logic.	Total.
Bangalore.....	0	2	1	3	0	0	3	3	6
Bellary.....	0	1	3	5	0	1	10	0	10
Berhampore.....	0	0	1	0	0	0	1	0	1
Calicut.....	0	0	1	0	4	0	5	0	5
Chicacole.....	0	0	2	0	0	0	2	0	2
Chittoor.....	0	0	2	0	0	0	1	1	2
Cuddapah.....	0	0	4	0	0	0	4	0	4
Jaffna.....	0	1	0	0	0	0	0	1	1
Kurnool.....	0	0	0	1	0	0	1	0	1
Kombaconum.....	0	43	0	0	0	0	43	0	43
Madras.....	6	61	31	3	3	3	92	15	107
Madura.....	0	7	0	0	0	0	5	2	7
Masulipatam.....	0	0	8	0	0	0	8	0	8
Nellore.....	0	0	2	0	0	0	2	0	2
Ootacamund.....	4	0	0	0	0	0	4	0	4
Rajahmundry.....	0	0	4	0	0	1	5	0	5
Salem.....	0	1	0	0	0	0	1	0	0
Trichinopoly.....	0	7	0	0	0	0	5	2	7
Trivandrum.....	0	0	0	0	3	0	3	0	3
Vizagapatam.....	0	0	7	1	0	0	8	0	8
Total...	10	123	66	13	10	5	203	24	227

## MATRICULATION EXAMINATION.

STATIONS.	Latin.	Sanscrit.	Total.	Telugu.	Canarese.	Malayalūm.	Hindustani.	Total.
Bangalore.....	3	0	1	0	19	0	1	24
Bellary.....	0	0	2	7	6	0	0	15
Berhampore.....	0	0	0	5	0	0	0	5
Calicut.....	0	0	0	0	0	18	0	18
Cannanore.....	0	0	0	0	0	6	0	6
Chicacole.....	0	0	0	1	0	0	0	1

\* Either Mathematics or Logic.

MATRICULATION EXAMINATION.—(*Continued.*)

STATIONS.	Latin.	Sanscrit.	Tamil.	Telugu.	Canarese.	Malayalum.	Hindustani.	Total.
Chittoor.....	0	0	6	3	0	0	0	9
Coimbatore.....	0	0	7	0	1	0	0	8
Cuddalore.....	0	0	8	0	0	0	0	8
Cuddapah.....	0	0	0	5	0	0	0	5
Jaffna.....	0	0	1	0	0	0	0	1
Kurnool.....	1	0	0	0	0	0	0	1
Kombaconum.....	0	0	77	0	0	0	0	77
Madras.....	39	0132	68	0	5	14	258	
Madura.....	0	0	6	0	0	0	0	6
Mangalore.....	0	0	0	0	12	0	0	12
Masulipatam.....	0	0	0	23	0	0	2	25
Nellore.....	0	1	1	5	0	0	0	7
Ootacamund.....	6	0	0	0	0	0	0	6
Palamecottah.....	0	0	7	0	0	0	0	7
Rajahmundry.....	0	0	0	20	0	0	0	20
Salem.....	0	0	16	2	0	0	0	18
Trichinopoly.....	1	0	23	1	0	0	0	25
Trivandrum.....	0	0	1	0	0	16	0	17
Vizagapatam.....	0	1	0	24	0	0	0	25
<hr/>								
Total...	50	2	288	164	38	45	17	604

It has been arranged to publish the results of the First Examination in Arts by the 20th January, and we suppose the Matriculation lists will not be long in following. This arrangement will be of very great advantage to the various Colleges and Schools, enabling the classification of the highest classes to be made at once on the students re-assembling after the vacation.

The Examination papers vary very much in character, the Geometry paper for the Matriculation is probably a good deal too difficult, and the Telugu too long. The students who had prepared the Task from our supplement, and had answered the questions inserted in this Journal for October and November, should stand high in their English poetry.

## GRANTS-IN-AID IN THE MADRAS PRESIDENCY.

Since prudence, comfort, and social order are the offspring of education, and poverty, discontent, and disorder the sure results of ignorance, all enlightened Governments have long recognised as a duty of the first consequence the spreading of education among the people, and the question, when it arises, now is, not whether the masses ought or ought not to be educated, but what is the fairest and most effectual method of accomplishing the work. Two methods present themselves; in the first, the Government may wholly support and control public instruction; in the second it may partially support, and partially direct it. In countries where the people are not alive to the benefits of education, it is necessary that the Government should take the initiative; but where the masses of the population are ready to avail themselves of its advantages, Government has merely to give its countenance. In Europe it is only the children of the humbler classes—small shopkeepers, artisans, and labourers,—whose education is specially encouraged by the State; the upper and middle classes receive no aid whatever. But in India where any thing worthy of the name of instruction, either for high or low, was a few years ago a rarity, Government, with a liberality elsewhere unknown, stepped in and offered it to both. The great Education Despatch issued by the Court of Directors in 1854 contained a scheme of education for all India which was characterized by Lord Dalhousie as “far wider and more comprehensive than any which the Local or Supreme Governments could ever have ventured to suggest. It left,” he said “nothing to be desired.” The chief features of this great plan, familiar now to all our readers, were the establishment of Government schools throughout the country, with Government Colleges of a higher grade, and a University in each of the three Presidencies; while Grants-in-Aid to all Educational institutions were sanctioned subject to certain conditions. Since it is utterly impossible for any Government to provide funds enough to educate an entire population, or, in point of fact, more than a very limited part of it, these grants were intended to play a most important part in the scheme, nothing less indeed than to gradually place the people themselves, in respect to Education, in the position occupied by Government. Grants-in-Aid had worked with signal success in England, and though it was not expected that similar systems would at first yield equal results here, it was hoped

they finally would. The system introduced into this Presidency was drawn up by Mr. Arbuthnot, we need not add with infinite care. After being two years in operation, however, it was found to require modification, and so modified it remained till early in 1863, when, chiefly, it would appear, from those in the best position to profit by the grants failing to do so, another change was determined on, the rules at present in force being the result.

That our readers may get some notion of the trouble taken in framing them, and of the desire of the Government, whilst guarding against partiality, inefficiency, or abuse of any kind, to meet the wishes of all, we will go briefly through the papers before us.\* The Director of Public Instruction having been instructed by the Government in the first instance to prepare a set of revised rules, Mr. Powell drew up a comparatively rough draft differing in many respects from the then code. In it University Examinations were substituted for the higher departmental tests: salary grants were raised from one-third to one-half the teachers' stipends; increased grants were allowed for continued good service; extra encouragement was given to female schools, and to the managers of schools in those parts of the Presidency where education is most backward; grants were allowed to Masters brought out from Europe; and generally the rules were of a very liberal character. This draft was then circulated amongst the principal Officers of the Educational Department, the managers of the most important private schools, and a few others whose interest in the subject rendered their opinions worth having; and though the remarks and suggestions made thereon were many and often totally opposed to one another, the most careful attention was bestowed upon all, and in the rules submitted to Government later on many of the wishes were met. Mr. Clark of Tinnevely and Mr. Bowers laid great stress on the Pupil-teacher system; Mr. Burgess had often tried it and found it a failure. Mr. Burgess was also in favour of "lump grants" to female schools; grants to Moonshees on the capitation system; and a constant supply of school books, for English prices, at the Government Book Depôts. All the proposed changes, he added, were likely to give universal satisfaction to the Managers of aided schools. Mr. Miller was in favour of a clause being introduced, making it allowable when peculiar circumstances demand it, to give general grants, or grants

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\* *Papers relating to Grants-in-Aid, for 1864. Selections from the records of the Madras Government, No. LXXXII,*

for objects not exactly specified in the rules. As we nowhere find any such clause, possibly the Director was afraid that the majority of cases would prove exceptionable, as that is their general tendency all the world over. Mr. Bowers would fix the lowest monthly fee in aided schools, at one anna at the least, as in the lowest village schools he had met with, the smallest fee did not range so low. Mr. Symonds admitted the fee system to be a most sound and excellent one, but added, on the other hand, it would be impossible at once, to rigidly and universally apply it. In many places there is so little care for education, that for some time the desire for it will have to be created. In other places, he says, the people are so poor, and the labour of their children in the field so valuable to them, that compensation for the loss of their services is obliged to be given by allowing them a meal. Mr. Gray, speaking for the Madras Corresponding Committee of the Church Missionary Society, says, they are thankful for the liberality shown in some of the proposed changes, but looking at the measure of assistance which the proposed revised rules are capable of affording to their own educational operations in the Presidency, there does not even yet seem that liberality shown towards Missionary Societies which seems warranted by the spirit of the Educational Despatch of 1864. They earnestly ask Government to be allowed to claim aid on the principle of capitation allowances, on results shown and tested by Government Inspectors. They ask also for special help to Training Institutions. Mr. Fowler, who enters into details concerning the grades, would determine the grants partly on the results of an examination, and partly on the salaries of the teachers; one-fourth the monthly charges of the school to be the maximum in each case. Mr. Fowler would also encourage private Normal Schools, and suggests, in common with Mr. Symonds, Mr. Gray and others, more liberal grants to English Masters. Mr. Symonds considered it a sound, and safe *general* rule that grants should be applied in aid of the salaries of certificated Masters, but in cases where Masters, who from long practice and experience are really efficient, yet would shrink from submitting themselves for Examination, and could not with propriety be asked to do so, it would be right to take *results* into consideration. Mr. Caldwell pleading from Palamcottah for Village Schools, in a short but interesting minute, hopes that the standard of the proposed 5th grade will not be raised above the lowest qualifications hitherto required. "A Master," he says, "who was

found to be able to pass an examination of a higher order than the existing 9th, would not be content, and could not be expected to be content, with the pittance of six rupees a month, including grant-in-aid, which is all that he now on an average receives, and which is all that the circumstances of the people amongst whom he labours permit him to receive. He would soon become dissatisfied and disgusted with the dull routine of teaching the alphabet and the mechanical parts of the arts of reading and writing to poor ignorant children, which is the principal part of his work at present. He would consequently either insist on being appointed to a School of higher pretensions, that is, to an Anglo-Vernacular or Boarding School, or to some school which would not come under the denomination of a primary Village School, or he would seek for other employment elsewhere, and thus the result would be, that primary Village schools would soon be abandoned as before to the care of people who were merely able to read and write, and whose chief qualifications for the office of Schoolmaster were that they were lame or sickly, and willing to attempt anything for a living." Mr. Garthwaite says, "the principle of giving grants-in-aid of the salaries of those teachers *only* who have obtained certificates, is one that is unsuitable to the present low state of education in Malabar and Canara. "Educated men are too few on this coast to make it possible even for the educational department to secure the services of certificated teachers, for the majority of appointment; and it is of course still more difficult for private institutions . . . . to provide such men."

The rules, having arrived at this stage, were then forwarded to Government, but the main question of salary grants *v.* grants based on 'results' having been left undecided, Mr. Arbuthnot drew up a masterly paper on the subject, (noticed and quoted from by us at the time) giving the history of grants-in-aid in the Madras Presidency, exhibiting their working, and showing in the clearest terms the advantages and disadvantages of the two proposed systems. This paper was addressed to the representatives of the leading educational societies in Madras and circulated for their opinions. As before these were freely given, and as before also, they were strangely at variance with one another. Mr. Gray for the Church Missionary Society was still opposed to the certificate system and in favour of "liberal allowances to schools on results shown." Mr. Symonds was of opinion that the system of payments upon results,

though it sounds plausible, is quite inapplicable to this country at present; and unhesitatingly gives his cordial adhesion to the system as embodied in the Director's draft. Mr. Miller, for some very curious reasons it would appear, is satisfied that the certificate system is the best to be taken as the foundation of the grant-in-aid rules; and hopes it will not be departed from; but if it be at all modified, he would prefer the middle course proposed by Mr. Fowler. These opinions with several others were read at a personal conference with Mr. Arbuthnot, after which a fresh draft of the rules, giving managers of elementary schools the option of obtaining grants according to the results of periodical examinations of the pupils, conducted by a Government Inspector of Schools, as provided for in schedules appended; raising the grants to English Masters; and introducing other changes, was submitted finally to Government, and after a little more minuting received its sanction, and passed into law.

It is too soon yet to pronounce decidedly on the working of the new rules; a much larger sum than ever before expended, has been distributed in grants-in-aid of teachers' salaries, that is to the higher class of schools; large additions have been made to the number of inspected schools, and so far give promise of improvement; but in the more elementary institutions, that is in the way of extension, not so much promise has as yet been given. Unless schools multiply as well as improve, the chief intention of Government in bestowing grants will not be fulfilled, and the extraordinary care taken to frame the rules will have been in great part taken in vain. It is no empty advice which the Madras University annually gives to those it honors with its degrees to exert themselves in spreading Education amongst their ignorant countrymen. If, suppose, two-hundred youths pass the matriculation examination every year, that is saying no more, since few who reach that standard fail to test it, than that one in one hundred and twenty thousand of the people of this Presidency, have during the year received a fair education; and if eight attain degrees, it is equivalent only to saying that one in every three millions of the population has been added to the existing small number of well-educated people, Natives of this Presidency, in which it is common to say education is making great progress!

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## THE ENGLISH LANGUAGE.

*The origin and development of the English Language traced in its early literature by W. H. Craig, Professor of Logic and Moral Philosophy in the Presidency College, Madras. Madras, J. Higginbotham, Law Bookseller and Publisher. 1865.*

This little work professes to give a condensed account of what has been written on the English Language and Literature, as they existed before the reign of Queen Elizabeth. And, so far as we are able to judge, the author has faithfully fulfilled his promise. The most useful and interesting information on the subject, contained in the large works of Marsh, Craik, Latham and others, has been selected with much judgment, skillfully arranged, and given in a pleasant, interesting style. Throughout the work, the author carefully notices the principal characteristics of the language in each period, both of its vocabulary and grammatical structure, and remarks on the changes in these, as they occur. And at intervals these grammatical changes are presented in a tabular form, thus supplying the student with a short recapitulation of the most important parts of the work and rendering it more convenient for reference. There are a large number of foot notes containing explanations of terms, quotations and references, and also several important appendices, embodying matter that could not be conveniently introduced into the text of the work. Extracts from the most characteristic writings of each historical period, sufficiently copious to give the student no mean idea of the language of the time, are interspersed throughout the book, and in many instances accompanied by original critical remarks, which are always sensible and in good taste, and often exhibit a dry humour that enlivens the dullest part of the subject. The following for example, is an extract from Stephen Hawes's *Passeytyme of Pleasure* with Mr. Craig's remarks thereon.

"The author describes, how "Science" sent him first to Grammar, where he was received by "Dame Congruyte" (Syntax), to whom he informs us.

"I sayde that I wold gladly lerne. Her noble counynge so that I might descerne. What that it is, and why that it was made?" "In answer to which, that marvellous woman pronounces so dreary a discourse upon the depravity of those sinners, who forsake the charms of Grammar for live-



lier pursuits, that we grow intolerant both of her and of a precocious "blue-stocking," the daughter of Evander King of Egypt (!) whom she commends as having."

— "By her study found. To wryte trew Latyn the fyrst parfyt ground and who "Was called Carmentis in her living dayes."

"A name which we opine she would never have an opportunity of changing in ours. The poet is to the astonishment of his readers delighted with the lady's conversation, which gains her heart so much that, as he says,

"After this she taught me right well.

First my Donet and then my accidence.

I set my minde wyth perceyng influence

To lerne her scyence, the fyrst famous arte

Eschewynge idleness and laying all aparte.

"A dialogue is then given for which we can imagine no parallel unless one of Mrs. Marcet's admirable and instructive conversations on political economy turned into verse."

"Madam, quoth I, for as much as there be Eight parts, of speche I would knowe ryghte fayne

What a nounce substantive is in hys degre, and wherefore it is so called, certayne?

To whom she answered ryght gently agayne,

Saying alway that a noun substantive

Might stand without helpe of an adjectyve

The Latyn worde whyche that it is referred

Unto a thyng whyche is substantial,

For a nounce substantive is wel averred,

And with a gender is declynall;

So all the eight partes in generall

Are Latyn wordes, annexed properly

To every speche, for to speke formally

And gramer is the fyrst fondement

Of every science to have construccyon;

Who knowe gramer wythout impediment

Shoulde perfytely have intelleccion

Of a lytterall sense and moralyzacion.

To construe every thyng ententify,

The worde is gramer wel and ordinately."

But, by this time, human nature could hold out no longer and "Dame Gramer's" auditor informs us at the conclusion of the last intelligible and lively stanza,

"Of her then I did take my licence," adds the infatuated man, however,

'Goings to Logyke withal my diligence.' Whither we must decline to follow him."

Of Mr. Craig's narrative style the following paragraphs from the chapter on Chaucer, Gower and Barbour will perhaps give a fair specimen.

"We must now, I fear, bid adieu to Chaucer with the foreboding that we shall not again soon have to notice an author meet to share his laurels. A long waste of years followed his death, during which scarcely a single name appears deserving to be recorded in the annals of our literature. The reader is, of course, familiar with the oft-quoted passage in Warton which compares the appearance of Chaucer to "a premature day in an English spring! after which the gloom of winter returns and the buds and blossoms, which have been called forth by a transient sunshine, are nipped by frosts and scattered by storms." It happily expresses, as well the bright and sunny character of the poet's genius, as the nature of the causes which militated against the sustentation of the impulse given by him to English literature. The neglect of learning, which ensued when other and graver subjects demanded the attention of those in power, is well likened to the frost that kills the tender blossoms: and the terrible era of bloodshed that intervened from the death of Hen. IV. to the accession of Hen. VII. might, without exaggeration, be compared to a storm which swept away in its remorseless course everything gentle and beautiful. More than a century elapsed ere the clouds dispersed that, from the death of Chaucer, brooded over England's literary firmament." And again "Reverting again to our subject, there is no doubt that English had to a great extent been developed before Chaucer took the world by storm; that a large stock of words had been accumulated and that the structure of sentences had assumed consistency and symmetry. Still, deficiencies remained, which his appreciation of musical sound and exquisite judgment, could alone supply. The rich ore was there in abundance---for him it was reserved to separate the pure and brilliant metal from the adhesive dross, and to mould and fashion it into "a thing of beauty" which has proved to countless millions "a joy for ever."

- The subject-matter of the work is on the whole, we believe, very accurate: but there are some points respecting

which we do not agree with the author. One or two of these we proceed to notice. The term "Parent Stock," as applied to the Celtic Language seems to us to be an unfortunate one and likely to mislead the student. Undoubtedly the Celtic is the oldest element of the English language that was spoken in Britain : but to call it the Parent Stock, when it has left behind it only a very few words and has in no wise modified the structure of our language, and to speak of the Saxon, Danish and Norman elements as successive ingraftations on that stock is, in our opinion, both unusual and erroneous. We cannot help thinking too that Mr. Craig has rather too hastily acquiesced in the early date assigned for the complete fusion of the Saxon and Norman races. We quite believe that even prior to the thirteenth century the Normans had begun to regard England as their home and to sympathise in some degree with the noblest of the Saxons ; but our historical enquiries have led us to assign a later date for the complete amalgamation of the races. The rebellions of Wat Tyler and Jack Cade mark the beginning and end of the period, which witnessed the final struggles between our Saxon and Norman forefathers. Few persons, we imagine, would rise from a careful study of the period of Tyler's rebellion, without feeling impressed that there still existed a dominant race of conquerors grinding down a vanquished nation ; whereas at the time of Cade's rebellion, all difference of race seems to have disappeared.

Again we do not quite see why Mr. Craig refers to Tacitus to prove that the Ancient Britons were Celts. Surely we have better evidence of the fact than the passage quoted on p. 5. When we remember that Brittany was peopled, to a large extent, by Britons who fled from the Saxons four centuries after the time of Tacitus, we are disposed to think that the passage in question rather proves the converse of what Mr. Craig has stated. That is, knowing the Ancient Britons to be Celts, we are in this passage furnished with a proof that a Celtic tribe inhabited Gaul in the first century.

Among the explanations of words in the foot notes we see *girling* (page 169) is said to mean grinning. Though *girn* may be, as Johnson suspects, a corruption of *grin*, and may sometimes bear the same meaning, there can be no doubt that in the passage referred to, it means "to twist the features in rage or agony" as in the following line from Fergusson.

"At hame to girn, and whinge, and pine."

*Groaning and grinning* is a combination that Bruce's army would hardly have shewn unless it consisted mostly of lunatics!

In the closing address the author suggests to the student as a course of reading "at once moderate and tolerably complete:"—"to commence with Vernon's Anglo-Saxon guide (to be studied in connection with Thorpe's *Analecta Saxonica* and the specimens given in our appendix) as a preliminary absolutely necessary for one who wishes to understand fully the gradual development of the languages as pointed out in the treatises of Latham, Marsh, Craik, Guest, and others. We should then recommend, most strongly, both series of the lectures on English by Mr. Marsh together with a constant reference to early writers, when practicable; and above all to Chaucer, (in Wright's or Tyrwhitt's Edition): and, as a collateral course of reading Professor Max Muller's Lectures on the science of language, Dwight's *Modern Philology* and any works that he can procure on Comparative Grammar. If with the above he can combine the study of Sanscrit, so much the better,—and this is not, perhaps, asking very much of the native student." Perhaps not; but we are inclined to think that there is in this instance much virtue in the *perhaps*. The professor has made up his mind that the natives shall not starve for want of philological knowledge: but how if every professor recommends as large a dose of his subject. Such advice to students, who have but a slight acquaintance with modern English literature, who find great difficulty in expressing themselves in simple, intelligible language, is somewhat premature. If we were to advise a student, we should tell him first, to study carefully such books as are prescribed for the University course and afterwards gradually to widen his acquaintance with the best writers of Modern English, and above all to endeavour to acquire the habit of setting down his thoughts, in plain, manly, idiomatic English. And then he might, if his taste should lie in that direction, take up such a course as Mr. Craig has laid down.

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#### UNIVERSITY OF MADRAS.

##### NOTICE.

THE following subjects in Languages, &c., for the Matriculation Examination and the First Examination in Arts of December 1866, and for the B. A. Degree Examination of 1868, together with the selected portion of History for the same year, are published for general information:—

## MATRICULATION.

## I. LANGUAGES.

*English.*

Thomson's Seasons—Summer.

Selections in English Prose—Part II. pp. 68 to 151.

*Greek.*

Homer—Iliad—Books I and III.

Xenophon—Anabasis—Books III and IV.

*Latin.*

Ovid—Metamorphoses—Books I and II.

Cæsar—Gallic War—Part I.

*Sanskrit.\**

Hitopadêsha—Parts III and IV.

*Tamil.*

Nala Venba—First 200 Stanzas.

Panchatantra—Part II.

*Telugu.*

Râmâyana (Bhaskaras) Ayodhya Kadam.

Niti Chandrika—Mitra Bheda.

*Kanarese.*

Prose—Katha Sangraha—Pages 1 to 72.

Poetry—Dasara Padas—Nos. 108 to 120 inclusive.

*Malayalam.*

Panchatantra—Part I.

Anthology—Pages 1 to 71 omitting pp. 58 to 67.

Sketches of Europe—England.

*Singhalese.*

Ratnawalia—First 75 pages.

Kusa Jataka—First 40 pages.

*Hindustani.*

Ukwan-Oos-Sufa—(Prose.)

Lal-o-Gowhar, or Musnavi-i-Hassn—(Poetry.)

The Examination in Languages will comprise two papers of questions in each Language—one bearing upon the prose authors, and the other upon the poetical authors selected for Examination.

Each paper will include passages to be paraphrased or explained in the Language in which the Examination is held; questions on Grammar and Idiom such as to test the Candidate's knowledge of the structure of the Language; and such questions on the subject-matter as may be requisite to test the Candidate's intelligent study of the author.

The Examination, however, will bear mainly on the Language and meaning of the authors.

Easy sentences in the two Languages in which the Candidates is examined will be given for translation, the one into the other.

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\* In the Deva Nagari character only.

## II. HISTORY AND GEOGRAPHY.

The leading facts of the Histories of England and India.  
General Geography, and the Geography of India in particular.

## III. MATHEMATICS.

*Arithmetic*.—The first four Rules, Vulgar and Decimal Fractions, Proportion, Extraction of the Square Root.

*Algebra*.—Addition, Subtraction, Multiplication, Division, Involution and Evolution of Algebraical Quantities, Simple Equations.

*Geometry*.—The first three Books of Euclid.

## THE FIRST EXAMINATION IN ARTS.

## I. LANGUAGES.

*English.*

Scott—Lady of the Lake.

DeQuincey—The Cæsars.

*Greek.*

Euripides—Medea.

Xenophon—Cyropædia.

*Latin.*

Horace—Satires I.

Cicero—Oratio Pro Milone.

Second Philippic.

*Sanskrit.\**

Raghuvansa—The 2nd half.

*Tamil.*

Naladyar—The 3rd 10 Chapters.

Naishadha—Stanzas 575 to 750.

Venodarasamanchari—Pages 135 to 159 and 185 to 266.

*Telugu.*

Bharata Udyoga—Parvam III and IV.

Bhagavata Prathama Skandam.

*Kanarese.*

Prose—Katha Sangraha—Pages 72 to 181.

Poetry—Kanaka Dasara.

Bhakti Sara.

*Malayalam.*

Keralotpati—First half.

Chanakya Sutram—Published at the Syrian Press, Cottayam.

*Singhalese.*

Amawatma—First 10 Pages.

Kawasilmina—First 15 Pages.

*Hindustani.*

Ukwan-Oos-Sufa—Prose.

Lal-o-Gowhar, or Musnavi-i-Hassn—(Poetry.)

Selections from Guldastah-i-Sukhun.

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\* In the Deva Nagari character only.

The papers in the English Language will comprise two on the authors brought up for Examination, and in each paper there will be questions on the Grammar, Idiom and Structure of the Language.

The Examination in the Optional Language will comprise two papers, which will contain passages to be translated into English and *vice versa*, as well as passages for paraphrase or explanation, and questions on the Grammar, Idiom and Structure of the Language.

## II. HISTORY AND GEOGRAPHY.

(1.) The History of India, to the Accession of Queen Victoria (in detail.)

(2.) Geography; with special stress on the Political, Social and Commercial condition of countries.

## III. ARITHMETIC.

The whole subject.

## IV. OPTIONAL SUBJECTS.

Either (a) or (b.)

(a.) Euclid, Books I., II., III., IV. and VI.; and Algebra to the end of Quadratic Equations and questions producing them.

(b.) Whately's Logic, with the logical Analysis of Arguments, &c.

N. B.—Candidates will not be admitted to the Examination for the Degree of B. A., unless they transmit to the Registrar, Certificates of having duly passed the 1st Examination in Arts.

*Subjects for the Bachelor of 'Arts' Degree Examination to be held in February 1868.*

### *English.*

Shakspeare—King Lear.

Milton—L'Allegro and II. Penseroso.

Byron—The Corsair.

DeQuincey—Confessions of an English Opium Eater.

Bacon—Advancement of Learning, Book I.

Helps—Essays written in the Intervals of Business.

### *Greek.*

Æschylus—Prometheus Vincetus.

Homer—Odyssey, Book I.

Thucydides—Book III.

### *Latin.*

Horace—Epistles and Ars Poetica.

Livy—Books XXI and XXII.

Cicero's Orations—Pro Lege Manilia.

Pro. L. Murena.

### *Sanskrit.\**

Kiratarjuniya.

Viracharitra.

### *Tamil.*

Ramayana.—Sundara Kandam—The first 4 Padalams.

Prabodha Chandrodyā—Surukums 1st to 5th.

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\* In the Deva Nagari character only.

*Telugu.*

Manucharitra—I. II. and III. Cantos.

Bharata Adi Parvam.

*Kanarese.*

Prose—Kathā Sangraha—Pages 181 to 365.

Poetry—Rāvana Dīgvijaya.

Bhārata—Sabhā Parva—1st to 6th

Chapter.

*Malayalam.*

Panchatantra—Books II. III. IV. and V.

Anthology, Pathmāla—Part II. (page 27 to the end.)

Kérolôtpati—(published at the German Mission Press) second half.

Nalacharitra—The whole.

*Singhalese.*

Amawatma—First 15 pages.

Kawasilamina—First 125 pages.

*Hindustani.*

The whole of Ukwan-Oos-Sufa—(Prose.)

Selections from Gulistan—(Prose.)

First five Sections of Khird Afroz—(Prose.)

Selections from Musnavi-i-Hassn—(Poetry.)

Selections from Guldastah-i-Sukhun.

The papers in the English Language will comprise two on the authors brought up for examination, and one of general questions. The first two will contain passages to be paraphrased or explained, and such questions on the subject-matter as may be requisite to test the Candidates' intelligent study of the author. The third paper will contain questions on the English Language generally, in relation to its History, Grammar, Idiom and Structure.

The Examination in the optional Languages will comprise two papers, which will contain passages to be translated into English and *vice versa*, as well as passages for paraphrase or explanation; and questions on the History, Grammar, Idiom, and Structure of the Language.

*Selected portion of History.*

Guizot's Civilization of Europe.

## BACHELOR OF LAWS DEGREE EXAMINATION.

The Law of Evidence (Norton.)

The Law of Contracts.

The Law of Torts.

} (Broom's Commentaries.)

Equity Jurisprudence (Smith's Manual.)

Hindu Law (Sir Thomas Strange.)

Muhammadan Law (McNaughten's Principles.)

Criminal Law (Mayne on the Criminal Code.)

Procedure (Macpherson's Treatise on the Civil Code and the Codes of Civil and Criminal Procedure.)

General Jurisprudence (Lindley's Introduction to the Study of Jurisprudence, Part I. excepting C. C. 4, 5 and 6, Part II, C. C., 1 and 2 and the 1st Division C. 3, together with the corresponding notes of the Translator in the Appendix.)



## MASTER OF LAWS DEGREE EXAMINATION.

I. The entire Course for the B. L. Examination adding Best's Principles of the Law of Evidence and substituting Story's Commentaries for Smith's Manual, Chitty on Contracts, and Addison on Torts for Broom's Commentaries.

II. Mercantile Law (Smith's Compendium.)

III. The Law of Real and Personal Property (Joshua Williams.)

IV. Any three of the following Subjects at the option of the Candidate :—

1. Constitutional Law (Hallam.)
2. Public International Law (Wheaton.)
3. Private International Law (Story's Conflict.)
4. Roman Civil Law (Leapingwell.)
5. Legal Maxims (Broom.)

By order of the Vice-Chancellor.

P. PERCIVAL, Registrar.

Registrar's Office, November 13th, 1865.

## CORRESPONDENCE.

TO THE EDITOR OF THE MADRAS JOURNAL OF EDUCATION.

Sir,—Though the subject of my letter is not strictly educational, I doubt not but that you will take the trouble to notice it. I have often observed (I cannot vouch for the case being the same in every school) that Schoolmasters have a great inclination to favour some particular boy in the school. This pet is not liked on account of his good behaviour or mental abilities, but unfortunately, as it generally happens, on account of some natural gift—a pretty face, a genteel appearance or some such other advantage. Now I have known many persons who had the misfortune when in school to bask in the sunshine of the Schoolmaster's favor, who are now suffering for it. This practice of evincing a partiality towards some particular favorite is carried on to a great extent in some of the schools of the Presidency. Nothing can be more detrimental to a lad's progress in the schools than this foolish fondness of the Master. Moreover, the other boys take little or no interest in their studies, seeing the preference shown to one particular person. I am in hopes that you will some day have the goodness to make your remarks on the subject of this letter and warn all Managers and Directors of Schools against employing such unprincipled men as will injure more than promote the cause of Education. If you promise to do this, I will subscribe myself,

BLACKTOWN,  
2nd December 1865.

Very obligingly your's,  
AN UGLY (CLEVER) BOY.

[The questions which "*A Subscriber*" puts regarding styles and authors could hardly be answered except by a literary essay. We may however say that he can do no harm in studying attentively the authors and books he names. Washington Irving, Southey, Locke, Paley and De Foe are models of prose style, and particularly adapted to correcting the high flown style in which young Hindoos too often write. The Spectator might well be added though in some places rather Archaic. For correct, plain English of the present day, we know of no one superior to Arthur Helps; but his books are better suited for students of some maturity of thought—ED.]

## MISCELLANEOUS.

MADRAS, Grants-in-aid during the month :—

	Rs.
Miss D'Souza, Assistant Prochial School at Rayapooram, (monthly).	5
Ellore, for a School building	... .. 2,360
Dindigul, do. (repairs) ..	... .. 285

*Wesleyan Mission Female Schools.*—On the 5th instant, the Annual Examination of the Native Female Schools, belonging to the Royapettah Wesleyan Mission, was held in the Native Chapel. At 11 o'clock precisely, the proceedings were opened by the offering up of a prayer by the Rev. R. Stephenson, General Superintendent of the Wesleyan Missions in the Madras District. An English hymn was then sung, in a very respectable style. Afterwards, four of the classes were examined in Scripture, English, reading, translation, and parsing, in Geography, and Arithmetic, in all of which subjects the girls acquitted themselves creditably. The second class showed to great advantage, in their ready translation of words and sentences from English into Tamil; whilst the first class gave evidence of thorough teaching, in the first sixteen chapters of the Acts. It was very apparent that the answers were given *intelligently*, and not merely *memoriter*. During the course of the proceedings, three or four rounds were sung with very good effect.—*Athenæum*.

*St. Mary's Seminary.*—The annual public examination and distribution of prizes to the boys of the Roman Catholic Schools affiliated to St. Mary's Seminary took place on Thursday evening, the Right Rev. Dr. Fennelly, V. A. presiding. The Bishop entered the School room shortly before 6 p. m., and business at once commenced by the examination of the 4th class in English by Mr. Hennessy. The passage selected to be read was from Pitt's famous reply to Horace Walpole. The subject in hand led naturally to the class being interrogated upon some of the principal historical events during the reign of George III., and a few questions were asked in the history of Europe at that period, in which the elder boys seems to be fairly informed. The first class was then taken in Arithmetic and Algebra by Mr. Mitchell, and afterwards in Geometry by Mr. Conolly, but in these subjects the class scarcely came up to the standard of previous years. The examination of the Tamil class was conducted by the Tamil Master, and the boys read and translated some passages from an easy work in that language very fluently.

The main feature in the evening's programme was evidently the recitations, after which the Bishop proceeded to distribute the prizes, and intimated that the School would be closed for the Christmas vacation till the 8th of January next, an announcement which was received with joyful acclamation.—*Athenæum*.

*Free Church of Scotland Mission.*—The following extract from the report read at the recent meeting of the Girl's Schools in Madras will show how the work is progressing :—“ We have again to speak of a year of quiet work in the cause of female education. Many disappointments, of which mention will be made in the sequel, have indeed fallen to our lot; but upon the whole the work has been quietly, but not unsuccessfully carried on, much as in other recent years. Our schools

may be divided, as most of our friends already know, into two well-marked classes :—those namely in Madras, and those at our country stations. The former may fairly be regarded as securely founded and in full working order. Concerning the later, we cannot say much more than that they keep the subject of female education before the public mind : that they are removing prejudices, and in many ways preparing for the development, which, we hope, will not be now much longer delayed. The schools in town have gone on quietly prospering, with very little European superintendence, in the hands of those who have now had long experience in the work. Our general account of the work is, that in Madras it is hopeful and progressive ; and that our efforts are very visibly influencing the minds of the people for good, and preparing the way for results not yet seen : while at our other stations, although there are some hopeful signs of improvement, the work is upon the whole, stationary, at the point reached in former years, not falling below it, but not rising as we could wish above it.

With regard to the number of girls receiving a Christian education in our schools, there are now on our rolls in Madras 415, of whom 401 are now present. In spite of the breaking up of the school in Triplicane, which has already commenced, this shows a considerable increase on any former year."

**BOMBAY.**—In point of numbers the Bombay University Matriculation does not seem yet to equal our own. The registering of 300 names for this year's Examination seems quite unusual to judge of the following from a Bombay paper :—

"The University Examinations commence on Monday. The candidates for matriculation amount to nearly three hundred youths from all parts of the Presidency, and we may congratulate ourselves therefore that at last the tree of knowledge is striking its roots far and wide in Western India. If only a half of these young men pass, the advantages of education and the fame of the University of Bombay will be the talk of the elders in the gate of every town with a name in Guzerat and the Deccan."

## NOTIFICATIONS AND APPOINTMENTS.

### GENERAL ORDERS.

**SOLDIERS' SERVICE.**—*No. 1052 of 1865.*—His Excellency the Governor General in Council is pleased to publish for general information the following War Office Circular No. 844, dated 23rd November 1863, and to declare its provisions applicable to India :—

*Circular No. 844,—(Service of Schoolmasters.)*

17  
Genl. No.  
197.

(HOME AND FOREIGN.)

WAR OFFICE,  
23rd November 1863.

Doubts having also arisen as to the proper mode of accounting for the "former service" which Schoolmasters, are allowed, by regulation, to reckon "towards Pension," the accompanying model records for Schoolmasters, have been prepared for general information and guidance ; and Boards of Officers will, forthwith be assembled for the purpose of verifying (in accordance therewith) the services of men of the above classes whose records have not hitherto been correctly made out.

EDWARD LUGARD,

No. 2.

Schoolmasters appointed from the Ranks of the Army.

WILLIAM BROWN.

Enlisted for the 5th Regiment of Foot, on the 30th September 1835.

Attested for the said Regiment on 1st October 1838, at the age of 16 years and 6 months.

Clause Cir. 761.	Regiment.	Promotions, Reductions, Casualties, &c.	Rank.	Period of Service in each Rank.		Service allowed to reckon.			
				From.	To.	Under Attestation.		Towards Pension of Schoolmaster.	
						Yrs.	Days.	Yrs.	Days.
{	5th Foot	...	Drummer	1 Oct. 1838	31 Mar. 1840	...	Under	...	...
	...	...	Private	1 April 1840	30 June 1840	0	91	...	184
	Promoted	...	Corporal	1 July 1840	31 March 1842	1	279	...	181
	Ditto...	...	Sergeant	1 April 1842	30 April 1844	2	30	...	153
{	Normal School	...	Ditto	1 May 1840	30 June 1846	6	95	...	232
	...	...	...	...	...	...	...	...	93
	...	...	...	...	...	...	...	...	...
Discharged by order of the General Commanding in Chief on 30th June 1846, to be attested for General Service in the Army.									
We certify the above to be a correct statement of the service of William Brown to the 13th June 1846.									
Commanding Officer				Paymaster		Adjutant.			
Attested for General Service, 1st July 1846, and Half-Service previous to admission to Normal School* allowed under Army School Regulation towards Pension as Schoolmaster, viz.									
{	104th Foot	...	3rd Class	1 July 1846	31 Dec. 1847	1	184	...	18
	Grenadier Guards	...	Schoolmaster	1 Jan. 1848	31 Mar. 1849	1	91	...	184
	Ditto	...	Ditto	1 April 1849	31 Aug. 1852	3	153	...	181
	Aldershot	...	Ditto	1 Sept. 1852	30 Nov. 1852	0	91	...	153
	Mauritius	...	Ditto	1 Dec. 1852	10 July 1856	3	233	...	232
Re-engaged at the Mauritius, 24th July 1856, for 11 years' further Service, having completed 10 years as a Schoolmaster on 30th June 1856.									
{	Ditto	...	Schoolmaster	30 July 1856	10 Dec. 1856	0	144	...	144
	Bengal	...	Ditto	1 Dec. 1856	31 Dec. 1860	4	21	...	21
	Ditto	...	Ditto	1 Jan. 1861	15 June 1862	1	166	...	21
	Ditto	...	Promoted	...	...	...	...	...	166
And so on, until claim to discharge is established, by showing the column * Towards Pension of Schoolmaster "total service of 21 years clear of all deductions"									



## GENERAL ORDERS.

[The following portions of the orders issued by Government and published for the Information of the Army are extracted as applicable to Army, Schoolmasters.]

## GENERAL ORDERS BY HIS EXCELLENCY THE GOVERNOR IN COUNCIL.

*Port Saint George, 1st December 1865.*

Embarkations, Disembarkations.—No. 417.

General Rules of 1865.—The Governor in Council is pleased to publish the following Regulations regarding transports, embarkations and disembarkations, which will form a Section of the forthcoming Revised Regulations for the Quarter Master General's Department, in supersession of G. O. No. 129, dated 29th April 1865, which is hereby cancelled.

*Accommodations and space for Troops embarking from  
Port to Port in India or on Expeditions.*

The space allowed on boardship is as follows :—

	Feet.	Sq.	Feet.
1st, 2nd and 3rd Class Army Schoolmasters	7	× 4 =	28
On board ships, the Married Schoolmaster will be allowed, when practicable, a separate cabin for himself and wife.			
Wives of Schoolmasters	7	× 2 =	14
Child of ditto of ten years of age.	7	× 2 =	14
Do. ditto under ten.	7	× 1 =	7

49. Assistant Schoolmasters are to be provided with the ordinary accommodation for Sergeants of Regiments.

52. The number of Servants permitted is as follows :—

1st 2nd and 3rd Class Schoolmasters... .. 1

53. The number of servants of all descriptions for whom passage is to be provided, at the public expense by the P. & O. or B. I. S. N. Company's Steamers, is as follows :—

1st, 2nd and 3rd Class Schoolmasters... .. 1

58. The Amount of tonnage, (estimating the ton not by weight but by cubic measurement of 50 feet) allowed is as follows :—

Service. Ordinary duty.

1st, 2nd and 3rd Class Schoolmasters, Tons..... 1 ½

When proceeding by Sea, simply to Garrison a Foreign or Home Station, baggage in excess of Knapsacks will be allowed as follows :—

Schoolmasters of all classes of European Corps ... .. lbs. 164

Assistant Schoolmasters ... .. " 75

72. The following scale of Baggage is sanctioned as laid down in the Queen's Regulations, Chapter 23, page 348, and Royal Passage Warrant dated 2nd January 1865 :—

## TOTAL WEIGHT AND MEASUREMENT.

	Limit of weight allowed.	To be packed so as not to exceed in admeasurement.
Schoolmaster ...	3 cwt.	15 cubic feet.
School ...	3 "	15 do.

80. First, second and third Class Army Schoolmasters and their families are allowed the scale of accommodation laid down for Warrant Officers, viz :—

	Feet
Screened berths, each ... ..	7 × 4 = 28 square feet.
Wife ... ..	7 × 2 = 14 do
Child of 10 years ... ..	7 × 2 = 14 do
Do. under ten years ... ..	7 × 1 = 7 do

On boardship, the married Schoolmaster will be allowed, when practicable, a separate cabin for himself and wife.

81. Assistant Schoolmasters are to be provided with the ordinary accommodation for Sergeants of Regiments.

#### *Head Quarters, 12th December 1865.*

The following removals of Schoolmasters are ordered, with effect from the date of departure of the King's Dragoon Guards for Secunderabad :—

	<i>From</i>	<i>To</i>
3rd Class Schoolmaster James Tydeman.	King's Dragoon Guards.	18th Hussars, as a temporary arrangement.
Army Schoolmaster A. R. Capon.	Doing duty under the order of the Officer Commanding Hyderabad Suby. Force.	King's Dragoon Guards.

#### *Head Quarters, Madras, 14th December 1865.*

His Royal Highness the Field Marshall, Commanding-in-Chief, has approved of Lance Corporal John Davidson, 105th Foot, attached to the School of the Royal Artillery, St. Thomas' Mount, being appointed a Provisional "Army School Master," from the 1st September 1865.

So much of G. O. C. C. dated 2nd September 1865, as appointed Schoolmaster Davidson, "Probationary Schoolmaster" of the 3rd Class is cancelled.

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THE

Madras

Journal of Education.

1865.

VOL. VII.

Madras:

PRINTED FOR THE PROPRIETOR AND PUBLISHED

BY GRAVES, COOKSON & CO., AT THE UNITED SCOTTISH PRESS,

NO. 7 POPHAM'S BROADWAY.

1865.





## PREFACE.

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THE seventh volume of the Madras Journal of Education ends with the current number. Whatever the cause—whether its usefulness has increased or the class for whom it is meant has grown larger—the list of Subscribers to the Journal was never so large as it is at the present time. Our endeavour will be to make the numbers for the coming year answer the expectations of all subscribers.

There is a good deal of labour involved in the editing of the Journal and its Supplements, but we are rewarded by the knowledge that the publication has exercised at least some influence for good ; and that there is hardly a School in the Madras Presidency in which use is not made of it.

Contributors and Correspondents are thanked for their papers : free expression of opinion on all Educational questions is invited.

MADRAS, }  
Dec. 12th 1865. }



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**Thomson's Seasons, Summer : and Prose Reader, Pt. II.**  
*pp.* 68. 151.

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GRAVES, COOKSON AND CO., Madras.

Addison's Cato. 8 As.





THE SPECTATOR AND CAMPBELL.

19

125. "Go, child of Heaven ! (thy wingèd words proclaim)  
'Tis thine to search the boundless fields of fame !  
Lo ! Newton, priest of nature, shines afar,  
Scans the wide world, and numbers every star !  
Wilt thou, with him, mysterious rites apply,  
130. And watch the shrine with wonder-beaming eye !  
Yes, thou shalt mark, with magic art profound,  
The speed of light, the circling march of sound ;  
With Franklin grasp the lightning's fiery wing,  
Or yield the lyre of Heaven another string.  
135. "The Swedish sage admires, in yonder bowers,  
His wingèd insects, and his rosy flowers ;  
Calls from their woodland haunts the savage train,

125. '*Child of Heaven.*' That is, Genius. In lines 123—4, the poet says he sees Hope and Genius alight, hand in hand, when Hope waves her wand and addresses Genius ; and this address ends with line 200.

'*Winged words.*' This is an exact translation of the Greek *pteroenta*, a favourite expression with Greek writers, and adopted by HORNE TOOKE as his motto to the immortal *Divisions of Purley*.

127. '*Newton.*' Sir Isaac, (1642—1727), was born at Woolsthorpe in Lincolnshire. He was educated at the Grammar school at Grantham, and afterwards at Trinity College, Cambridge. His greatest discovery is universal gravitation and the laws by which it acts ; and his greatest work, the '*Principia.*'

He is here called nature's priest from his services and discoveries in physical science. Thomson and Pope also speak of Newton. See *Mat. Text-book* for 1866, Poetry, page 96, for what the former says. The couplet of Pope is the most striking :—

"Nature and all her works lay hid in night ;  
God said, 'Let Newton be,' and all was light."

'*Shines afar.*' Is widely known—has a wide reputation.

129. '*Mysterious rites apply.*' The primary meaning of the word *priest* is one who performs the rites of sacrifice, so the figure is here continued. Lines 129-130 may be paraphrased—Wilt thou, like Newton, wholly devote thyself to nature's service, experiment on what is unknown, and watch, in rapture-like a priest at the oracles of old, for the revelation of her secrets.

The words *mysterious* and *mystery* are to be noted. 'A mystery is a secret, the root being the Gr. *muo*, to shut, conceal.

131. '*Magic art profound.*' Wonderful skill—(skill so wonderful, that it may almost be called magic.)

132. 'The motion and velocity of light were discovered by Reaumur, and after him by Cassini, and calculated by Roemer and Bradley.'

133. '*Franklin.*' Benjamin, (1706—1790.) A very celebrated American philosopher and statesman : his chief discovery was that referred to in the text, of the identity of the electric fire and lightning.

134. A very poetical line. In simple prose it means,—or discover another planet. The seven strings of Apollo's harp were the symbolical representation of the seven planets. Herschel, by discovering an eighth (*Uranus*) might be said to add another string to the instrument.

135. '*The Swedish sage.*' Linnaeus (1707—1778), the founder of a new system of classifying plants ; which system he also extended to animals.

GEQ. HOPE ROSS, *Secretary, Madras.*

## Specimen Sheet of complete Text-Book.'

77

out of the saddle for six days last past, having been at Eaton with Sir John's eldest son. He takes to his learning hugely.

"I am, Sir, your humble servant,

WILL. WIMBLE."

This extraordinary letter, and message that accompanied it, made me very curious to know the character and quality of the gentleman who sent them; which I found to be as follows. Will. Wimble is younger brother to a baronet, and descended of the ancient family of the Wimbles. He is now between forty and fifty; but being bred to no business, and born to no estate, he generally lives with his elder brother as superintendent of his game. He hunts a pack of dogs better than any man in the country, and is very famous for finding out a hare. He is extremely well versed in all the little handicrafts of an idle man: he makes a May-fly to a miracle; and furnishes the whole country with angle-rods. As he is a good-natured officious fellow, and very much esteemed upon account of his family, he is a welcome guest at every house, and keeps up a good correspondence among all the gentlemen about him. He carries a tulip root in his pocket from one to another, or exchanges a puppy between a

'Eaton,' or Eton, as it is now spelt; a noted public grammar school on the Thames opposite Windsor: one of those glorious educational foundations of which England is, and with so much reason, proud.

'Hugely.' We should now say *immensely*.

'And message.' And the message, is more correct.

'Quality.' Standing, rank.

'Younger brother to.' The younger brother of, would probably be written now.

'Descended of.' This, too, is not exactly a current expression. It might be—descended from, or, belonging to.

'Born to no estate.' Having by birth, no estate (property).

'Game.' To an English country gentleman his game and preserving it, are important matters

'Hunts a pack' That is, manages the pack, and takes them into the field.

'Finding out a hare.' HURD points out that the sporting phrase is *finding a hare*; but *starting a hare* is equally common—meaning rousing a hare for the dogs to follow.

'He makes a May-fly to a miracle.' To a miracle = perfectly. May-fly, an artificial fly used as a bait in fishing.

'The whole country.' For—all the gentlemen of the country—by *Metonymy*.

'Angle-rods' or *angling rods*;—that is, fishing rods.

'Officious.' Here used in its old sense, for, *doing kind offices*. The word is now used only for a busy meddler in matters with which he has no concern.

'Upon account of his family.' On account of the good family to which he belongs. Whenever, in English, a man is said to be a *man of family*, the adjective good (*i. e.*, of good standing), is und. before family.

'Keeps up a good correspondence.' Maintains constant intercourse with and between. In the modern phrase *keeping up a correspondence*, it is always implied that it is by means of letters: a man's correspondence is now, in fact, merely the letters he receives and despatches.

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THE  
MADRAS JOURNAL OF EDUCATION.

DECEMBER 1866. ●

VOL. VIII. No. 12.

PROPRIETOR'S NOTICE.

*The Hurkaru has lately succumbed. Its accumulated load of arrears could no longer be borne. The Proprietor's load has been accumulating for years, and is such as he will no longer bear: instead however of following the lead of the Hurkaru and disappearing, the Journal will try what a direct statement to each indebted Subscriber will do. Such will receive their bills during the month; and the publishers will begin 1867 by despatching the Journal only to those who have remitted what they owe. It will be better to have five, or even two, hundred paying subscribers than a thousand or fifteen hundred non paying. If those who have not paid an anna for years, though receiving their Journal, would for a moment consider the amount of money actually paid out of pocket for paper, printing, &c., to say nothing of how the preparation of the matter of the Journal is paid for, they would soon see that their share of the agreement between proprietor and subscriber must be fulfilled.*

*As the number of Journals to be printed in January will be determined by the number of payments received before the end of that month; it is requested that the bills received may meet with early attention and the necessary remittances be made, when stamped receipts will be forwarded by*

GEORGE HOPE ROSS, Secretary.

NOTE.—Bank notes should be sent in halves, one half being kept till the receipt of the other has been acknowledged by the Secretary.

THE MONTH.

Examination, public and private, has lately been the order of the day. The latter we may dismiss by saying that the reports have been mostly of the usual satisfactory character. There was however one remarkable exception: at the Military Female Asylum the report of the Inspector of Schools was read giving a most unfavourable account of the state of the classes, regarding which the Right Honorable the Governor said:—

“He had heard the report of the Inspector of Schools read, and could have wished it had been more favorable. It might be remembered, however, that this was the first time that the school had been examined officially; in former years it had been the custom to have it examined by its own friends, who no doubt exercised a large share of charity in reporting upon it, feeling that

the Asylum was doing great good. This year the case was different; the classes had been examined by a professional man who had given an official statement of the condition of the school as he found it. Which we take to be about as complete a condemnation of the annual buttering of many of our schools as was possible; but withal in an admirably quiet way. Commend us to his Lordship for an 'iron hand, in a silken glove.' If the con-coctors of Educational butter dont wince under the grip, maugre the softness, they must be slightly obtuse.

By the courtesy of the Registrar of the Madras University, the Revd. P. Percival, we are able to give the following numbers, &c. of those examined during the month.

## MATRICULATION EXAMINATION.

SATIONS.	Latin.	Sanscrit.	Tamil.	Telugu.	Malayalum	Kanarese.	Hindustani	Total.
Bangalore.....	7	0	2	1	0	45	1	56
Bellary.....	0	0	1	10	0	11	1	23
Berhampore.....	0	0	0	9	0	0	0	9
Calicut.....	0	0	0	0	24	0	0	24
Cannanore.....	0	0	0	0	18	0	0	18
Chicacole.....	0	0	0	1	0	0	0	1
Chittur.....	0	0	8	5	0	0	0	13
Coimbatore.....	0	0	7	0	5	2	0	14
Cuddalore.....	1	0	13	0	0	0	0	14
Cuddapah.....	0	0	1	6	0	0	0	7
Jaffna.....	0	0	5	0	0	0	0	5
Kurnool.....	1	0	0	5	0	0	1	7
Kombhakonum.....	0	0	76	0	0	0	0	76
Madras*.....	39	3	192	90	5	0	19	349
Madura.....	0	0	37	0	0	0	0	37
Mangalore.....	0	0	0	0	0	18	0	18
Masulipatam.....	0	0	1	24	0	0	3	28
Nellere.....	0	1	0	11	0	0	0	12
Ootacamund.....	23	0	0	0	0	0	0	23
Palamcottah.....	1	0	20	0	0	0	0	21
Rajahmundry.....	0	0	0	34	0	0	0	34
Salem.....	1	0	17	0	0	0	0	18
Tanjore.....	1	0	52	0	0	0	0	53
Trichinopoly.....	0	0	41	1	0	0	0	42
Trivandrum.....	0	0	5	0	33	0	0	38
Vizagapatam.....	0	0	0	28	0	0	0	28
Total.....	74	4	478	225	85	76	25	968

\* Madras....., Greek 1.

## FIRST EXAMINATION IN ARTS.

STATIONS.	Latin.	Sanscrit.	Tamil.	Telugu.	Malayalam.	Kanarese.	Hindustani.	Total.	* Logic.	* Mathematics.
Bangalore.....	0	0	1	0	0	8	0	9	2	6
Bellary.....	1	0	1	2	0	7	0	11	1	10
Calicut.....	0	0	0	0	8	0	0	8	0	8
Coimbatore.....	0	0	2	0	0	0	0	2	0	2
Cuddalore.....	0	0	1	0	0	0	0	1	0	1
Cuddapah.....	0	0	0	0	0	1	0	1	0	1
Kombaconum....	1	0	35	0	0	0	0	36	1	35
Madras.....	20	0	77	28	8	3	2	138	16	122
Madura.....	0	0	5	0	0	0	0	5	1	4
Mangalore.....	0	0	0	0	0	1	0	1	0	1
Masulipatam....	0	0	0	6	0	0	0	6	0	6
Nellore.....	0	0	0	3	0	0	0	3	0	3
Ootacamund....	1	0	0	0	0	0	0	1	0	1
Palameotta.....	0	0	1	0	0	0	0	1	0	1
Rajahmundry....	0	0	0	2	0	0	0	2	0	2
Salem.....	0	1	4	1	0	0	0	6	0	6
Tanjore.....	0	0	13	0	0	0	0	13	1	12
Trichinopoly....	0	0	8	0	0	0	0	8	0	8
Trivandrum.....	0	0	0	0	8	0	0	8	0	8
Vizagapatam....	0	0	0	3	0	0	0	3	0	3
Total.....	23	1	148	45	24	20	2	263	23	240

For the First examination in Arts this gives an increase over last year of 37; as the following comparative statement shews:—

	Latin.	Sanscrit.	Tamil.	Telugu.	Malayalam.	Kanarese.	Hindustani.	Total.	* Logic.	* Mathematics.
Numbers in 1865..	10	0	123	66	10	13	5	227	24	208
„ 1866..	23	1	148	45	24	20	2	263	23	240
Increase in 1866..	13	1	25	0	14	7	0	36	0	37
Decrease in 1866..	0	0	0	21	0	0	3	0	1	0

In the Matriculation Examination there is increase in every respect; and on the whole 364 more are examined this year

\* One or other of these subjects.



than last; the following is the comparison for 1865 and 1866:—

	Greek.	Latin.	Sanskrit.	Tamil.	Telugu.	Malayalum	Kanarese.	Hindustani	Total.
Numbers in 1865. ....	0	50	2 288	164	45	38	17	604	
„ 1866. ....	1	74	4 478	225	85	76	25	968	
Increase in 1866. ....	1	24	2 190	61	40	38	8	364	

As far as numbers go this evidence of progress is exceedingly satisfactory. The number of candidates for Matriculation has however doubtless been increased this year by the fact that the present examination is the last in which the minimum of marks required for passing in English is one-fourth; next year one-third will be demanded. Taking this into account, we should not expect more than a thousand candidates for Matriculation in 1867. The following figures shew how the three Indian Universities are progressing; and to a great extent, the progress which somewhat advanced education is making in the various parts of the Empire.

#### NUMBERS FOR 1866.

	Matriculation.	First Arts.
Calcutta University	1350	426
Bombay do	458	59
Madras do	968	240

We observe further that while in Madras no less than 74 Matriculation Candidates take up Latin, in Calcutta the number doing so is only 42: there however there are 24 examined in Sanskrit against 4 in Madras: but to any one at all acquainted with the history of education in Madras and Calcutta the fact that the University of the former Presidency, with its operations including some 25 millions of inhabitants, should bear the relation the above figures shew to the latter, with its more than 100 millions is something wonderful. People in Madras have not made much noise about their work; nor (except in the way condemned in the opening of this article) has much butter been spread, we venture however to say that the Educational work done in this Presidency since the organization of the Department will bear comparison with that done in any part of India: Bombay would appear to

be the Educational 'Sleepy hollow.' We note with satisfaction however that there are 36 Candidates for the B. A. degree in Bombay, and the small numbers in the other Examinations may not improbably be due to a stricter rule as to connexion with affiliated institutions than is enforced here.

It is expected that the results of our examinations will be made known about the close of January.

We observe with great regret that the Calcutta Matriculation examination has been set aside on account of the papers having got out. Regarding the Madras papers rumours have been floating about, but we have as yet no sufficient reason to give them credence. The *Pioneer* is, we observe, very severe in his remarks on the carelessness, &c., at Calcutta, saying that nobody is responsible, and nobody to blame. Of the Madras rumours we shall not further speak now; by next month we shall probably better know whether they have any foundation or not. It may be mentioned that Lord Napier visited the three examination rooms in Madras; and was much struck, as any one might well be, with the appearance of the Banqueting Hall with its 250 small tables arranged in parallel rows, each with its examinee seated facing the dais, whence might be seen at a glance the various races, English, Eurasian, Native Christian, Hindoo, Musalman, Rajpoot with their varied costume and variegated colours, all doing their best to shew what they had done in their studies,—a sight the like of which is not to be seen out of India, probably not out of Madras.

Miss Carpenter, in Calcutta, has proposed the establishment of a Female Normal School; but from what we have seen of the details the scheme seems mere theory. The practical plan to secure good school-mistresses is, in our view, to select two or three promising schools, pay half or even two-thirds of the mistress's salary, and attach scholarships to be held by the best pupils, so that they may be kept on for three or four years, being examined at the end of each. Such pupils would then be qualified; the difficulty would be to find them proper situations: that, in the present state of Native society, Native school-mistresses could take up the independent position of English school-mistresses is simply impossible, and any attempt to that end must end in complete failure. We consider that mission bodies

are the only agency that can do much for female Education. By training female teachers in their boarding schools, who would marry catechists or schoolmasters, they might bring about the establishment of male and female schools under schoolmasters and their wives. The idea of setting up native schoolmistresses independently is ludicrously absurd; and shews entire ignorance of the country.

## HORACE EPISTLE I. II.

(For the next B. A. degree examination.)

### ADDRESSED TO BULLATIUS.

What is your opinion of Chios, Bullatius, and the celebrated Lesbos (probably he uses this epithet *nota* from the persons it produced—Sappho, Alcæus, &c.,) the elegant Samos, Sardis—the royal abode of Croesus, Smyrna and Colophon? Were your expectations surpassed or disappointed? Are they not all mean and dirty when compared with (præ) our Campus Martius and the River Tiber? Or has one of the cities of Attalus (Pergamus, Thyatira &c.,) taken your fancy, or do you consider Lebedus a paradise through being disgusted with your travels by land and sea? You know what sort of a place Lebedus is; its street is more deserted than even Gabii and Fidenæ; yet I should like to live there, and forgetting my friends and forgotten by them, to gaze at the sea raging far from the shore. But one who is on his way to Rome from Capua, if he happens to get drenched by a shower and splashed with mud, will not wish to make the tavern, in which he takes shelter, his permanent place of residence (in cauponâ uivere); nor does he who has taken a chill (frigus collegit) praise fires and baths (balnea) as affording all the requisites of a happy life. Nor, if the North wind has tossed you about on the sea, will you on that account (idcirco) sell your ship when you have arrived at the other side (because if you do, he means, you will have no means of getting back again). To a person in sound health Rhodes and the beautiful Mytelene are about as serviceable (*pulchra facit quod pænula solstitio*) as a great coat in midsummer, or a pair of drawers only (campestre) in winter, as the Tiber in the winter season, or a fire in August. (Sextili mense, i. e. the 6th month—March being the first). While it is permitted us and Fortune is propitious, when we are at Rome, let us sing the praises of Samos, and Chios and the absent Rhodes. As for you, take gratefully whatever good fortune the deity shall favour you with, and do not put off the pleasures which you can enjoy now to another year, so that you may be able to say that, wherever you have been, you have lived contentedly; for if it is reason and prudence, and not a place looking out upon the sea (*effusi maris arbiter*) that drive away cares and anxieties, those who cross the sea suffer a change of climate but not of disposition. A strenuous inactivity, if I may so speak, harasses us; we seek happiness in ships and chariots (i. e. in travelling about). But that which you are seeking is here, it is at Ulubræ, (i. e.) if you possess a well-directed mind. (He means to say that happiness is to be found in the

mind alone, and so it may exist even in Ulubræ—miserable place as it is.)

K. T. BEST, B. A.

### EDUCATION IN THE NORTH-WEST PROVINCES.\*

The *Hurkaru* of Nov. 29. reads "The Supreme Government has decidedly vetoed the proposals of the Director of Public Instruction in the North-West, Central, and Trans-Sutlej Provinces to give rank and increased pay to their subordinate educational officers. . . . . The argument by which this illiberal policy is defended, seems to be, that the backward state of education in those provinces puts them out of the pale of promotion." Our object here is not to animadvert on the comparatively low salaries of these officers, but to ascertain from the report now before us what progress education is making in the North-West Provinces and thus whether the argument by which the above decision is defended has any foundation in fact.

In a country of 100,000 square miles in area, remarkable for the poverty and ignorance of its people, in which, so far as we can ascertain, only three government schools existed previous to 1850, and in which educational efforts had to be begun anew after 1857, we could scarcely expect that much progress had yet been made in reaching the great body of the people. This report however indicates that, in addition to a few fairly successful Colleges and High schools, education, or what is the next best thing, the desire for it, is slowly but surely permeating through the whole body of its 28 millions of inhabitants. We have a notice of 8531 inferior, 574 female, 8 normal, 80 middle class and 5 High schools with 3 Government and 4 Private Colleges.

Of the inferior schools, over 5000 are private indigenous schools open to government inspection; they are almost entirely supported by fees, and have an average attendance of about 50,000. The rest are regularly inspected government schools and are of two classes, Halqabaudi and Tahsili, having together an average attendance of nearly 100,000. The Halqabundi schools, 3097 in number, are supported by a rate or voluntary contributions supplemented by government aid. These schools are undoubtedly performing good service and improving year by year,—we notice in the present report that the registers are better kept, the appearance of the boys more cleanly and the conduct less disorderly; but with the average salary of the teachers standing at Rs. 5, with unsuitable buildings, and a deficiency of books and school furniture there yet remains a wide field

\* Report on the Progress of Education in the N. W. Provinces, for the year 1865-66. By M. Kempson, Esq. M. A. Director of Public Instruction N. W. P. Allahabad. Printed at the Government Press, North-Western Provinces 1866.

for improvement. The following extract from the report of Mr. Cann the Inspector of the 1st Circle will show how popular the schools themselves are. "There can be no doubt that these schools have now taken deep root. The difficulty is no longer to persuade the Zemindars to allow a school to be opened in their village, but to select as localities for the number of schools that can be afforded, villages, the residents of which manifest the greatest desire for instruction, and where the greatest amount of good is likely to be effected. No inconsiderable portion of the Inspector's time while on tour is now occupied in listening to the petitions of Zemindars for new schools or for the restoration of schools which for some reason have been withdrawn;" and this he it remembered when the necessary funds are principally drawn from the pockets of the petitioners. A grade above these are the Tasili schools, numbering 263, and almost entirely supported by government some of these have blossomed into Anglo-Vernacular schools, and in many others a special class is formed for the study of English. During the year under review the improvement in numbers, attendance and efficiency is considerable. The report on the schools in the Gurhwal district is not favourable, but this is sufficiently accounted for by a famine that prevailed there during the hot season. The six Government Normal schools furnish a supply of teachers, but the low salaries render it difficult to find suitable men to receive the regulated year's training; and many of those that do enter are characterized as men of a very inferior stamp. In the case of the student teachers of one school they profit so little by their training as to be "sent back with about as much knowledge of the art of teaching as before and in many cases with very little more information."

In the matter of female education the year is marked by an increase from 372 schools with 6659 in attendance to 470 schools with an attendance of 8583; and, of more interest perhaps, by the establishment of Female Normal schools at Agra and Curai. Both these are seemingly doing well and promise to make female education much more a reality than it has been hitherto. We cannot do better than quote from the interesting report on this subject. "These female students have made marked improvement in their studies within the short period of four months; they can read tolerably well any Nagri book which may be placed in their hands; some of them can work out difficult sums of Arithmetic in the first four rules; besides which they are learning the *tive way* of bazaar accounts, what they call "*gurs*." The *urse* of studies has been given to them which was prescribed by the Director of Public Instruction. The tutoress reports favourably of their attention towards their study, and their conduct is quiet and satisfactory. There are twelve more candidates, without any stipend, "(the number of stipend holders is seven at Rs.

4 per month)" studying hard in the school with the sanguine hope of getting situations. A girls' school, consisting of 15 girls, has also been attached to this institution, that the pupil teachers may get sufficient opportunity to prove their usefulness by teaching these girls in a manner explained to them. Being an experimental institution of only four months old, I am unable to pass any decisive opinion about the result; but from the progress, popularity, and good will of the people, I have every reason to say that the Institution is in a very promising and healthy state."

Last year the number of middle class or Anglo-Vernacular schools, which are principally supported by government, was forty-three; this year they number only two: the inhabitants of no less than forty one of the towns in which the schools are situated having during the year raised subscriptions equal to the government grant to "improve the status and the quality of the teaching in these schools." These are consequently classed this year with the aided schools although the entire management is in the hands of the government as before. The aided schools, 125 in number, have an average attendance of above 10,000 and seem to form one of the most successful features of the educational system of the North West. The meagerness of the report prevents a more lengthened notice of them.

The High schools are those of Ajmere, Etawah, and the school departments of the three government colleges at Agra, Bareilly and Benares. They have an average attendance of 1416 and educate up to the matriculation standard of the Calcutta University. The school at Etawah has only lately attained its present position having risen "from a poorly taught school of 150 boys" to a well conducted one of nearly 500. It affords a good specimen of what energy and perseverance may effect, in spite of even "an imperfect staff, a prejudiced population, and half precarious support. It is conducted by fewer teachers, and at less expense than any of its size and *effective* pretensions—at least in this circle (II)—and it has shewn the way and held out the model of what Tahsili Anglo-Vernacular schools might become at almost every station were the collector as patronizing as Mr. Hume, and the Head-Masters as diligent as Mr. D'Mello." Lastly though of some importance as being a feature of a ripened educational system, it has an evening school connected with it, attended by over 120 men "and a morning class for the Umlah of the station in which 16 lads were learning Arithmetic according to the English notation and figures."

The Colleges sent up last year 11 F. A. Candidates and 3 for the B. A. degree; of the former 9 were successful, and all of the latter. The demands of the labour market for men with even a

smattering of education is so great as to prevent a large majority of those who matriculate from prosecuting their studies further; at Agra, for instance "of the nine who last year passed the Entrance examination two only have staid on to read for the First Arts of the present year."

Mr. Kempson draws a just distinction between mere instruction and education; between loading the memory with a mass of undigested information and training the intellect to usefully reproduce the knowledge it acquires. Speaking of the late speech of Hon'ble Mr. Mayne on this subject, he remarks "that the standard of proficiency required is such that tutors who will not stoop to cram must be content to see the sounder method of tuition fail occasionally even when the examiners are the best possible. I speak advisedly of cultivating the reasoning faculties rather than the memory, as a 'sounder method' than that of communicating knowledge at a rapid rate," or 'at a rate unknown till recently,' because the suggestions lately issuing from the chair of the Calcutta University seems to me inapplicable to real progress in Indian education." A noticeable point in connection with the colleges, and on a smaller scale with several other schools, is the boarding houses. Many of the boarders are holders of small scholarships gained at the inferior schools, others live at their own expense; they appear to live together happily, are well reported of, and seem in school progress to have the advantage over the non residents. We are glad to see the encouragement that is given to all kinds of amusement and exercise that tend to develop bodily vigour; cricket, races and gardens flourish, nor has the full score of a cricket match played between the Agra, and Bareilly students, with a report on the same, extracted from the "Delhi Education Magazine" been thought unworthy of a place in the Director's report. He remarks "the spirit displayed by the Bareilly boys, who in journeying on foot so far may be said to have eclipsed the performances of itinerant elevens even in England, is well worthy of notice; and a strange sight indeed they must have presented to their fellow-travellers—pilgrims mendicants and others—not bound as they for sacred fair, or holy place, nor on a visit to relations, but hurrying along with bat on shoulder to play a cricket match! That those lads should succeed in their studies by comparison with the town boys is not surprising."

The Government order on the report says:—

"The progress of education during the period comprised in your report, though not in some respects so marked as in recent preceding years, has not, on the whole, been unsatisfactory.

"The Lieutenant Governor desires me, in conclusion, to convey the thanks of Government for their exertions to the officers

named in the concluding paragraph\* of your Report, and especially to Mr. Cann, who officiated as Director of Public Instruction for eight months of the past year."

One point to which we cannot help referring though noticed in a single instance in the government order on the Directors report is the carelessness with which the tabulated statements for the various schools have been prepared. On page after page it seems almost as much the exception as the rule to return the number on the roll greater than the average attendance. Of the 8 Tahsili schools in the Hameenpore Zillah the returns for 5 of them contain this error. Our last remark, in a necessarily slight and imperfect sketch is that so far from these provinces being behind the rest of India in educational progress, they on the contrary occupy a tolerably advanced position and that several points of the system there pursued furnish examples which might be advantageously followed in our own and other divisions of the empire.

## THE NANNUL.

(LESSON I.—Continued.)

3. வினையெச்சம். (a) தெரிநிலை; உண்ண வந்தான் *He came to eat*, சொல்லிப்போனான் *having said he went*, நினைத்தால் ஆகும் *if thought it will happen*, திற்கச்சொல்லி *having ordered to stand*, வந்து போன *who having come went*; To live he loved, Having fallen it died, If (they) come we will go. (b) குறிப்பு; உழுதன்றி உண்ண to eat not having ploughed, இரட்சகரின் திக் கவலைநீங்காது *without a saviour distress will not remove*, பையச்சென்றால் *if one walk gently*, மெல்லப்பேச *to talk quietly*; The two latter are derived from the

\* The following is the para:—

"I desire permission to convey an expression of His Honor's approbation to Messrs. Anderson and Griffith, Inspectors of the II. and III. circles, and to the Assistant Inspectors, Messrs. Constable, Platts, and Siva Prasad, the last of whom accompanied His Honor on tour in the Benares Division; to Major Smyth and Mr. Goulding, Inspectors of the Minor Circles; to Principals Deighton, Templeton, and Griffith, of the Agra, Bareilly, and Benares Colleges; to Professors Lloyd and Rogers, of the Agra and Benares Colleges,—the first of whom acted as Principal during the time of Mr. Deighton's absence as Officiating Inspector in the It Circle. I have also to make favourable mention of Mr. Goulding, Superintendent of the Ajmere School, and of Messrs. Marston, Graves, and E. Goulding, Head Masters of the School Departments in the Agra, Bareilly, and Benares Colleges; and of Mr. D'Mello, Head Master of Etawah School."



abstract nouns பசுமை and மென்மை both signifying *softness*.\* To wit, if derived from *wisdom* is an approach to this எச்சம், when used so as to depend on a verb expressed or understood: also adverbs followed by verbs; Merrily (as from *mirth*) it rang, Warmly (from *warmth*) he was clad, Strongly (*strength*) were they fortified.

4. எழுவாய்; குதிரை ஓடும் *Horses run*, நீங்கள் திரிந்தீர்கள் *ye wandered*, பத்தினி அழ *the wife to cry* (when she cried), உடல் வெந்து *the body having burned*, காரியம் நுண்ணிது *the matter is small*, அவை அல்ல *not they*; Rain fell, The earth shall tremble, Hope is-vain, This a miracle (is), We had been received.

5. வினி; மாந்தர் கூறீர் *O men speak*, அண்ணா எழுந்திராய் *brother rise*, மடந்தை சிறியை *woman you-are-short*, கண்களே கொடியீர் *eyes you are cruel*; Good Lord deliver, Evil thoughts depart, Earth give ear.

6. ஆறொரு (ஆறெரு); The noun in the given case should as a general rule precede. Second case, objective;—மரத்தை வெட்டினான் *the tree he cut down*, செல்வத்தை அடைந்தால் *wealth if one acquire*; Them they spared, Me ye have bereaved, Whom have ye slain. Third case, instrumental ablative; prepositional signs in English, *By, With, &c*; அரசனால் கட்டப்பட்டது *by the king it was built*, தடியால் அடிப்போம் *with clubs will we beat*; By him was he shot, With a knife was it cut. Fourth case, dative; prepositional signs, *To, For, &c*; சாத்தனுக்குக் கொடுத்தான் *to Sattan he gave it*, தீயோர்க்குத்தண்டனை *for the evil is punishment*; To his words correspond his deeds, For the virtuous is bliss. Fifth case, denoting separation similarity, &c; † signs, *From, Like, &c*; குனிவின் தின்றிறு *from the top like eating*, பாவின் வெளிது *like milk white*; From the ocean sprang Venus, From nothing was it created, Like-jet black. Sixth case, possessive or genitive; sign, *Of*; கொற்றனது தலை *Kottan's head*,

\* To constitute a குறிப்பு வினையெச்சம், it is necessary that, additionally to being obtained from a noun, the derivative should have a participial termination, and require a verb to complete the signification. அன்றி And இன்றி end in இ, a termination of the past verb-deficient participle, as do உருக்கி *having melted*, கூவி *having cried*; and the two others, in the ordinary present-participle termination அ. Some குறிப்புப்பெயரெச்சம் however spring from இடைச்சொல், as அன்ன in பொன்னன்ன *like gold* (from the இடைச்சொல் அன்);—and உரிச்சொல், as கடியபகை *intense hatred* (in which கடிய is from கடி *abundance*).

† The entire பொருள் or significations peculiar to each case, will be given when Case particularly comes under treatment.

மஞ்சளின்த்பொடி *of saffron the powder*; Heaven's decree, Of earth the doom.\* Seventh case, local ablative; Signs, *In, At, &c*; மரத்தின்கண்பறவை *on a tree a bird*, மணியின்கண் இருந்தது *on the jewel it was*; In truth is excellence, At home he may be found.

7. இடை; These parts of speech occurring in conjunction with others, the word preceding the இடைச்சொல் is generally indispensable in the தொடர். *அதுகொருழிகாமநோயே Is that the sickness of desire my companion* (கொல் is the இடைச்சொல், between அது and நோயி), செய்தலும்கூடும் *it may also be done* (உம்), மற்றென்செய்வார் *what can they do* (மற்ற, expletive having no signification)†, நீயேசெய்தாய் *you alone did it* (ஏ); Fame and glory (*and*), Toil but no sorrow (*but*), Alas the day, Why the turmoil, At last (*at*), For him (*for*), I do join (*do*, expletive).

8. உரி; தனிபெயர் *A thorough idiot* (remember that தனி here is an independent primitive word, not derived from தன்மை, which would immediately make it a பண்புத்தொகை or குறிப்புப் பெயரொச்சம்), கடிக்கமலம் *sweet-smelling lotus*, அங்கண் *beautiful eye*, யாணர்குழலி *a beautiful child*; † Forth issuing, All withered, Soon come, Very able, Much injured, Enough (of) gold, Rather severe, Each other, Inmost heart, Outside or Outward demeanor.

9. அடுக்கு; தலை தலை தலை *Head head head* (mind it), பால் பால் *the milk the milk* (it is being devoured), அம்மா அம்மா *mother mother*, ஐயையோ *alas alas*, பாடு பாடு *sing sing*; Quick quick, Shame shame, Where where where, Peace peace.

பன்மொழி Or *many-word* phrases are not usually given by Commentators in connection with non-elliptical concurrence, nor does the present Sutram recognize them; and indeed, if the principle on which such phrases are received, is analysed, it will be seen that not many are possible in தொகாதிவை. To constitute a genuine பன்மொழி, it is necessary that the ideas to be conveyed by its subordinate terms, though distinct, occur simultaneously to the mind, and have no order or precedence there, one over others: the complex phrase or பன்மொழி is then supposed to be formed with order, in expressing the ideas in *language*, simply because

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\* The sixth case always concurs with a noun or even verbal noun, never with a verb proper.

† There are several such unmeaning expletives in Tamil, made use of in poetry to fill up metre.

‡ உரி Have been declared to be generally *adverbs*, and the name has been kept up, to distinguish this kind of word from பண்பு *attributives*; examples have been now given, containing no adverbs properly so to be called, in special illustration of the remarks in No. 13 p. 160, to which the reader is referred.

the lips and hand cannot articulate and write down the needful sounds and signs at one and the same time. Now if a finite verb or முற்று, determined by tense and other particulars, heads a phrase, another of the same kind can hardly follow without some order of sequence in the actions occurring to the mind. So also when an agent or (எழுவாய்) leads, no two of its actions can occur simultaneously, or be so present to the imagination\*; the same with விளி, and the expressed cases of nouns (ஆறு உருபு); உரிச்சொல் are not over-abundant as simple terms; and, though இடை are sometimes found together, with the same principal words, as in மற்றவனே *is it he* (with மற்ற and ஒ), இதுகொவோ *is it this* (with கொல் and ஒ), one only of these இடை is effective, the others having no signification. The only two of தொகா நிலை constructions that may perhaps help in a பன்மொழி, are the deficient forms of verbs, (ஈரொச்சம்). In கற்ற கேட்டபெரியோர் (பெயரொச்சம்) *great men who are read and taught*, the speaker is believed to attach no particular preference to either faculty; and in உண்டு குதித்து வெறித்தான் *he was beside himself drinking and capering* (with வினையெச்சம்), it is immaterial whether the drinking or capering-about precedes, both combining indiscriminately to produce the imputation of madness. Of similar import are the phrases Eat drink and be merry, He went on his way with joy and gladness and a thankful heart, and the like. தழாத் தொடர்-Concurrences in Non-elliptical combination, are such as சுளையாழ அம்மிமிதப்ப வரையனைய யானைக்கு நீத்து முயற்கு நிலை என்ப கானகநாடன்குனை *they say that in the streams of the king of Kanaka, melons sink while millstones float, and elephants swim while hares ford*,—in which the statements made are so opposed, to common experience and sense, that a different connexion has per force to be sought from that afforded in the text; and the words are therefore transposed, and re-arranged as சுளாமிதப்ப melons float, அம்மியாழ millstones sink, &c. It is not easy to account for such extraordinary arrangements; but Tamil authors nevertheless adopt them, though not always in such an extreme shape as the above, sometimes seemingly from waywardness, sometimes for the sake of variety and excitement, and perhaps occasionally to display the capabilities of the syntax of their language, and their own personal importance. From page 124 Note (f), readers learned that தழாத் தொடர் were incon-

\* One may certainly swing his arms while walking, open his mouth while sleeping, or speak while eating; but these acts are not invariably concomitant, rather the reverse; and being further considered defective modifications of more regular acts when occurring singly, the mind distinguishes between the two, and receives each as independent of the other.

gruous meetings of words,—and the instances Tall black horse, and The saviour of his country has at length fallen were there adduced in illustration :—on page 277, the தழாத்தொடர் of casual construction came specially under treatment, and several உருபுப் பயனும் உடன்தொக்கத்தொகை were put forward as examples :—totally different from these, is the தழாத்தொடர் of அல்வழி as just given; and there happens, at the same time, to be a species of construction in Tamil, denominated இடைப்பிறவால் *the intervention of foreign words*, which has the appearance of being identical with some if not the whole of the others. The real points at issue in each should be observed. As each Sandhi or union of words in letters, implies also a union in respect of the ideas which the words are employed to represent, it follows that each of the former concurrences should possess a corresponding designation to denote it in the latter or ideal shape. தழுவு And தழாத்தொடர் have been devised to supply the second deficiency alone, and are therefore on no account to be drawn beyond the words constituting a given concurrence. As, *literally* two words may concur *naturally* or *with change*, and neither the *nature* nor *change* can be taken to express any decision on matters unconnected with the very two uniting words,—so are *congruous* and *incongruous* and *accordant* and *discordant*, *ideal* modes of connexion, inpossessing no influence beyond the two words of which they are particularly predicated. Take now the lines

*A little, even with them who have learned, there is, much, to who  
have learned,  
the nail of an axle like a word;—*

Literally, They who have learned even a little have (perhaps in their power) a trifling speech which will serve as the nail of an axle to the able (though they have read deep). *Question.* உலகத்தூர் Unite naturally in regard to letters, what is to be said of their ideal connexion? *Answer.* They are தழுவுதொடர். *Question.* உள்வாரம் And பல also unite naturally in letters, what is the nature of their concurrence in idea? *Answer.* They are தழாத்தொடர். (The usage prescribed for the terms தழுவு and தழாத்தொடர், and the limits within which they are applicable, are just these). Now again. *Question.* If உள்வாரம் does not unite congruously with பல, what word unites in this capacity with the phrase? *Answer.* சொல். *Question.* But what sort of construction do you call this, with words ideally connected, so far apart? *Answer.* இடைப்பிறவரல். It is connexion through the intervention of foreign words. (Here is explained இடைப்பிறவரல்). Once more. *Question.* உள்வாரம் And பல have been said to be தழாத்தொடர்; to which

of the two grand divisions of வேற்றுமை and அவ்வுழி, does the தொடர் belong? *Answer.* ஆம் Is a finite verb fully expressed; it is not therefore வேற்றுமை *casal*, being a verb,\* nor is it தொடை *elliptical*, for the entire verb is given; it is therefore அவ்வுழி *non-casal*,—and தொகாநிலை *unelliptical*; and, as a finite verb precedes, it is முற்றுத்தொடர் *concurrence of finite verb*. (This distinguishes தழாத்தொடர் in அவ்வுழி from the same in வேற்றுமை.) Apply what has been said in the case of all தழாத்தொடர் and இடைப்பிறவரல் and learn to distinguish between வேற்றுமைத்தழாத்தொடர் and வேற்றுமையில் இடைப்பிறவரல், and between அவ்வுழித்தழாத்தொடர் and அவ்வுழியில் இடைப்பிறவரல். It will be found that the subordinate ingredients of பன்மொழி phrases also unite among themselves as தழாத்தொடர்,—with their principals, as இடைப்பிறவரல். Transpositions of words in phrases may also sometimes constitute தழாத்தொடர், as in வீடுபல houses many, for பலவீடு many houses, குப்பை பருப்பு for பருப்புக்குப்பை a heap of gram.

In the English sentence These in successive turn with lavish hands each beauty shower, These and In-successive are தழாத்தொடர் in அவ்வுழி, these denoting agency (எழுவாய்) which is not carried out (*i. e.* has no முற்று or word denoting action) in the word following it, (*in-successive*): With-hands (third case in Tamil) and Each are தழாத்தொடர் in வேற்றுமை, the instrumental signification of the third case (மூன்றாம் வேற்றுமை, expressed here) not passing on to each immediately following, but to another word (shower). And the connexion of the nominative these with its verb shower, as well as that of the third case with-hand with the same verb, are both இடைப்பிறவரல், effected through the intervention of foreign words, *i. e.* distant. This intervention it will be seen, is a somewhat enlarged application of what is known as Tmesis in English, with the difference that the வரல் is a figure of Syntax, where the regular Tmesis belongs to Orthography. †

#### CORRIGENDA.

I. Page 122, No. 1. Strike out lines 3 and 4, "There is no construction corresponding to this in English,"—and in line 5, the words "in Tamil"; and, after the phrase "noun following as killing elephant" (line 8), add—Just as in English, glow the root of a verb, uniting with worm, forms the compound glow-worm

\* It is not usual to proceed further with தழாத்தொடர் than to declare simply whether they are *casal* or *not*, *i. e.* வேற்றுமைத்தழாத்தொடர் or அவ்வுழித்தழாத்தொடர்.

† Miscellaneous Examples of Non-elliptical combination. The burnt house (பெய்யொச்சம்), Well spoken (உரி), They dropt (எழுவாய்), Stand ye (முற்று), By-him accepted (third case), At one (இடை), To-whom appertains (fourth case), Having-prospered they forgot (வினையெச்ச.), Ye angels hear (வினி), Every scholar

meaning *glowing* or *shining worm*; and *ram* of the verb *to ram*, joining with *rod*, produces *ram-rod* signifying *ramming rod*.

II. Page 207. Alter the English instances given in the middle of the page, as follows; they will suit the corresponding Tamil better.

To "Lengthening," add Orpheán, Prostráto when an adjective).

In "Expansion," insert Epenthesis between Prosthesis and Paragoge, leaving out the "&c."

From "Compression" remove "Hath (haveth)," and add all put down for "syncope", viz. "Verl'rous, sat'st, conq'ring, i'th'midst (in the midst).

From "Aphaeresis" strike out all the instances given, and supply instead,—Mid (amid), Ware (beware), Forenoon (before).

(உரி), The rising sun (பெயரெச்.), To die he came (வினையெச்.), In song it exists (seventh case), I declare (எழுவாய்), Diamond and gold (உடை), From-it removed (fifth case), Whom seek ye (second case), Assembled myriads (பெயரெச்.), O heat intermit (வினி), Having consented she submitted (வினையெச்.), Fear but love (உடை), Of-woe the seeds (sixth case), Begins my tale (முற்று), If-done receive (வினையெச்.), The plains were filled (எழுவாய்), From earth ascending (fifth case), Loved land (பெயரெச்.), There they lie (உடை), Us he eclipsed (second case), With-calmness spoken, Thou laughest, From-quarries hewn, Lost thy dominion, Piti-fully deceived, For whom is this, Hill and dale, Them we will forgive. In the matter of குறிப்பு முற்று and எச்சம்;—முற்று; Carnal (*persons* to be expressed by the termination) are they, Mysterious (*thing is*) this, A cruel (*object i. e. animal is*) the tiger, Immortal (*substance is*) the soul, Sharp (*things are*) arrows;—எச்சம்; A wise son (*wise from wisdom*), Guileful enemies (as from *guile*), Honorable (as from *honor*) men, Hungry bellies, Down fallen, Inly remembered. It has been said that Commentators consider the விசி form of பண்டி and உவமத்தொகை to be பிண்டிச் சொற்றொடர் in அவ்வழி. Adjectives ending in *able* or any of its changes, *ful* (full), *some*, and the like, will thus form இடைச் சொற்றொடர் with their nouns, in respect of the affixes,—which, being independent words in the language, and as such possessed each of a certain signification and construction, in the affix state lose much of one or the other or both. Words ending in *like* (உவமை) will be similarly situate in regard to their affix, which, when used to connect terms, forfeits a portion of its construction as a primitive word. Compare the meaning and construction of *able* in He was able to work, with what the word retains of both in Portable chest; also *Full* of joy with Successful achievement; *Some* are good with Quarrelsome fellow: They are *like* gods with Godlike heroism.

From "Syncope" remove all, and take in their place—Hath (haveth), should'st, sprit (spirit), o'er, pelt (pellet).

From "Apocope" erase "i'th mids", and substitute—Oft (often), incog (incognito) ope (open), beck (beckon).

III. Page 207, Note (b), first line, read thus—"தோன்றல் And விரித்தல்,—திரிதல் and வலித்தல், மெலித்தல், நீட்டல், குறுக்கல்,—கெடுதல் and தொகுத்தல் and the three குறை may be generally distinguished," &c.

IV. Page 208, Note (d), after "முழுது bathe, &c.", add—As in English, there is no regular accounting for Pygmy having become *pigmy*, Eiland *island*, renom *renaren*; or why Owed should be spelt *Ought*, Worked *wrought*, and so on.

V. To correspond with the order of arrangement of the Tamil examples of வினைத்தொகை on page 313, arrange the English examples of the same on page 314, as follows, a few being added to supply deficiencies—

Hang-man Go-a-head fellow; Stop-cock, Shew-case, Blow-pipe; Watch-tower, Club-house; Cram-work, Dot-and go-one progress; Wash-day, Fit-time; Sing-song, Hear-say.

VI. On page 411, towards the bottom, to the sentence "The Tamil எச்சம் will not occupy the place of a noun in a sentence", append as a foot-note,—

Now-a-days however the Present வினையெச்சம் is in certain connections taken as *put* for a verbal noun derived from the same root; as in அவன் வரவில்லை *he did not come*, parsed by some as அவன் வருதல் இல்லை *his coming is not*, i. e. has not taken place.

#### END OF LESSON I.

#### "WHERE FAMILIAR QUOTATIONS COME FROM.

'There is death in the pot,' is from the Bible (2 Kings iv. 40). 'Lovely and pleasant in their lives, and in their death they are not divided,' is spoken of Saul and Jonathan (2 Samuel i. 23). 'A man after his eye' (Deut. xix. 12). 'Escaped with the skin of my teeth' (Job xix 20). 'That mine adversary had written a book' (Job xxi. 35). 'Spreading himself like a green bay tree' (Psalm xxxvi. 35). 'Hanged our harps upon the willow' (Psalm cxxvi. 2). 'Riches certainly make (not *take*, as it is often quoted) themselves wings' (Proverbs xxiii. 5). 'Heap coals of fire upon his head' (Ibid. xxv. 22). 'No new thing under the sun' (Ecclesiastes i. 9). 'Of making many books there is no end' (Ibid. xli. 12). 'Peace, peace, when there is no peace,' made famous by Patrick Henry (Jeremiah viii 11). 'My name is Legion' (Mark v. 9). 'To kick against the pricks' (Acts ix 2). 'Make a virtue of necessity' (Shakespeare's 'Two Gentlemen of Verona'). 'All is not gold that glitters' ('Merchant of Venice'). 'Screw your courage to the striking place,' not *point* ('Macbeth'). 'Make as surance doubly sure' (Ibid). 'Hang out your banners upon the outward walls' (Ibid). 'Keep the word of promise to our (not *the*) ear

but break it to our hope' (Ibid). 'It's an ill wind turns no good,' usually quoted, 'It's an ill wind blows no one any good' (Thomas Tassier). 'Christmas comes but once a year' (Ibid). 'Look before you leap' (Id.), and 'Look before you, ere leap' ('Hudibras'), commonly quoted 'Look before you leap.' 'Out of mind as soon as out of sight,' usually quoted. 'Out of sight, out of mind' (Lord Brooke). 'What though the field be lost, all is not lost' (Milton). 'Awake, arise, or be for ever fallen' (Ibid). 'Necessity, the tyrant's plea' (Ibid). 'Peace hath her victories' (Ibid). 'Though this may be play to you, 'tis death to us' (Roger l'Estrange, 1704). 'All cry, and no wool—not little wool—' ('Hudibras'). 'Count their chickens ere (not before) they are hatched' (Ibid). 'Through thick and thin' (Dryden). 'When Greeks join Greeks, then was the tug of war', usually quoted, 'When Greek meets Greek, then comes the tug of war', (Nathaniel Lee, 1692). 'Of two evils, I have chosen the least' (Prior). 'Richard is himself again' (Colley Cibber). 'Classic ground' (Addison). 'A good hater' (Johnson). 'My name is Norval' (John Hume, 1808). 'Ask me no questions, and I'll tell you no fibs' (Goldsmith). 'Not much the worse for wear'—not 'none the worse' (Cowper). 'What will Mrs. Grundy say' (Thomas Morton). 'No pent-up Utica contracts our power' (Jonathan Sewell). 'Hath given hostage to fortune' (Bacon). 'His (God's) image cut in ebony' (Thomas Fuller). 'Wise and masterly, inactivity' (Macintosh, in 1791, though generally attributed to John Randolph). 'First in war, first in peace, and first in the hearts of his fellow citizens' (not 'countrymen') (resolutions presented to the House of Representatives, Dec., 1790 prepared by Gen. Henry Lee). 'Millions for defence, but not one cent for tribute' (Charles C. Pinckney). 'The almighty dollar' (Washington Irving). 'As good as a play' (King Charles, when in Parliament attending the discussion of Lord Rose's Divorce Bill). 'Selling a bargain' (is in 'Love's Labour Lost'). 'Fast and loose,' 'Go snacks,' 'Pope prologue to Satires,' 'In the wrong box,' Fox's Martyrs, 'To lam' (in the sense of to beat.) 'King and no King,' (by Beaumont and Fletcher). 'The hackneyed news-paper' Latin quotation, 'Tempora mutantur nos et mutamur in illis,' is not found in any classic or Latin author. The nearest approach to it was, 'Omnia mutantur,' &c., and this is found in Barbonius, a German writer of the Middle Ages. 'Smelling of the lamp' is to be found in Plutarch, and is there attributed to Pythias. 'A little bird told me,' comes from Ecclesiastes x. 20 : — 'For a bird of the air shall carry the voice, and that which hath wings shall tell the matter.'

'He that fights and runs away,  
'May live to fight another day.'

These lines, generally attributed to 'Hudibras,' are really much older. They may be found in a book published in 1656. The same idea is, however, expressed in a couplet published in 1542, while one of the few fragments of Menander, the Greek writer, that have been preserved embodies the same idea in a single line. The couplet of 'Hudibras' is:—

'For those that fly may fight again,  
Which he can never do that's slain.'



'Hell is paved with good intentions,' though found in Johnson and Herbert, was obviously in that day a proverbial expression. Walter Scott ascribes it to some "stern old divine."

'There is a good time coming' is an expression used by Sir Walter Scott in 'Rob Roy,' and has doubtless for a long time been a familiar saying in Scotland."

### FOREIGN ADJECTIVES FOR SAXON NOUNS.

'In English, instead of *adjectiving* our own substantives, we have borrowed, in immense numbers, *adjectived* signs from other languages; without borrowing the *unadjectived* signs of those same ideas: because our authors frequently found they had occasion for the former, but not for the latter. And, not understanding the nature of language, or the nature of the very benefit they were receiving; they did not, as they might and should have done, improve their own language by the same contrivance within itself: but borrowed from other languages abbreviations ready made to their hands.

Thus they have incorporated into the English,—for

The Substantives. The foreign Adjectives.		The Substantives. The foreign Adjectives.	
Child	- - Infant, Infantine.	Sight	{ Visual, Perspicuous, Conspicuous, Op- tic.
Boy	- - Puerile.		
Man	- { Virile, Human, Mas- culine, Male.	Smell	- - Olfactory.
Woman	{ Female, Feminine, Effeminate.	Eyebrow	- - Supercilious.
		Tear	- - Lachrymal.
Mind	{ Mental, Magnani- mous, Pusillani- mous, Unanimous.	Ear	- - Auricular.
		Hearing	- Auditory.
		Mouth	- - Oral.
Birth	- - Natal, Native.	Speech	{ Loquacious, Garru- lous, Eloquent.
Life	- { Vital, Vivacious, Vi- vid, Amphibious.		
Body	- - Corporal, Corporeal.	Tooth	- - Dental.
Flesh	- - Carnal, Carnivorous.	Lip	- - Labial.
Blood	{ Sanguine, Sangui- nary.	Throat	- - Guttural, Jugular.
		Spittle	- - Salival.
Skin	- - Cutaneous.	Breast	- - Pectoral.
Heart	- - Cordial, Cardiac.	Bosom	- - Gremial, Sinuous.
Marrow	- - Medullary.	Shoulder	- - Humeral.
Womb	- - Uterine.	Hand	{ Manual, Dexterous, Sinister, Sinistrous.
Bowels	- - Visceral.		
Navel	- - Umbilical.	Taste	- - Insipid.
Lungs	- - Pulmonary.	Word	- - Verbal, Verbose.
Side	- - Lateral, Collateral.	Thought	- - Pensive.
Head	{ Capital, Chief, Ce- phalic.	Finger	- - Digital.
		Groin	- - Inguinal.
Elbow	- - Cubital.	Thigh	- - Femoral.
Nose	- - Nasal.	Leg	- - Crural, Isosceles.
Hair	- - Capillary.	Foot	- - Pedal.
Eye	- - Ocular.	Death	- - Mortal.
		Carcass	- - Cadaverous.

The Substantives. The foreign Adjectives.		The Substantives. The foreign Adjectives.	
Father - -	Paternal.	Year -	{ Annual, Perennial,
Mother - -	Maternal.		{ Biennial, Anniversary.
Brother - -	Fraternal.	Time -	{ Temporal, Temporary, Chronical.
Husband - -	Marital.		{ Diurnal, Hodiermal,
Wife - -	Uxorious.	Day -	{ Meridian, Ephe- meral.
Whore - -	Meretricious.	Sunday -	Dominical.
Guardian -	Tutelar, Tutelary.	Holiday -	Festive, Festival.
Rival - -	Emulous.	Night -	{ Nocturnal, Equinoctial.
Foe - -	Hostile, Inimical.		Week - -
King - -	Regal, Royal.	Week - -	Hebdomadal.
Folk - -	Vulgar.	Winter -	Brumal.
Shepherd -	Pastoral.	Spring -	Vernal.
Priest -	{ Sacerdotal, Presbyterian.	Summer -	Estival.
		Beginning -	Initial.
Being - -	Essential.	End - -	Final, Infinite.
Thing - -	Real.	House - -	Domestic.
Kind -	{ General, Generic, Congenial.	Kitchen -	Culinary.
		Field - -	Agrestic, Agrarian.
Dog - -	Canine.	Wall - -	Mural.
Cat - -	Feline.	Hinge - -	Cardinal.
Calf - -	Vituline.	Country -	Rural, Rustic.
Cow - -	Vaccine.	Town - -	Oppidan.
Lion - -	Leonine.	Grape - -	Uveous.
Eagle - -	Aquiline.	Glass - -	Vitreous.
Horse - -	Equestrian.	Seed - -	Seminal.
Whale - -	Cetaceous.	Root - -	Radical.
Worm - -	Vermicular.	Money - -	Pecuniary.
World - -	Mundane.	Egg - -	Oval.
Earth - -	Terrestrial.	Milk - -	Lactical.
Sea - -	Marine, Maritime.	Meal - -	Farinaceous.
Water - -	Aqueous, Aquatic.	Shell - -	Testaceous.
Ice - -	Glacial.	Ring - -	Annular.
Fire - -	Igneous.	Ship - -	Naval, Nautical.
Wood - -	Sylvan, Savage.	Pitch - -	Bituminous.
Heaven - -	Celestial.	Mixture {	Miscellaneous, Pro- miscuous.
Island - -	Insular.		
Shore - -	Littoral.	Flock -	{ Gregarious, Egregious.
Room - -	Local.		
Boundary -	Conterminous.	Health -	{ Salutory, Salubrious, Insane.
Light - -	Lucid, Luminous.		
Ground - -	Humble.	Disease -	Morbid.
Way -	{ Devious, Obvious, Impervious, Trivial.	Hatred - -	Odious.
		Love - -	Amorous, Amatory.
Sun - -	Solar.	Fear - -	Timorous, Timid.
Moon - -	Lunar, Sublunary.	Treachery -	Insidious.
Star -	{ Astral, Sideral, Stellar.	Belief - -	Credulous.

The Substantives	The foreign Adjectives	The Substantives	The foreign Adjectives
Will -	{ Voluntary, Spontaneous.	Hire -	{ Mercenary, Stipendiary.
Sorrow -	- Trist.	Burthen -	- Onerous.
Grief -	- Dolorous.	Tax -	- Fiscal.
Pride -	{ Superb, Haughty, Fastuous.	Step -	- Gradual.
Flattery -	- Adulatory.	Leap -	- Desultory.
Faith -	- Fiducial.	Treaty -	- Federal.
Lust -	- Libidinous.	Trifle -	- Nugatory.
Disgrace -	- Ignominious.	Noise -	- Obstreperous.
Sleep -	- Soporiferous.	Rule -	- Regular.
Reason -	- Rational.	Point -	- Punctual.
Revenge -	- Vindictive.	Sale -	- Venal.
Strength -	- Robust.	Wound -	- Vulnerary.
Age -	- Primæval.	Marriage {	Conjugal, Nuptial, Connubial.
Want -	- Indigent.	War -	- Martial, Military.
Blame -	- Culpable.	West -	- Occidental.
Plenty -	- Copious.	East -	- Oriental.
Sweat -	- Sudorific.	Alone -	- Sole, Solitary.
Hurt -	- Noxious.	Two -	- Second.
Advice -	- Monitory.	Vessel -	- Vascular.
Law -	- Legal, Loyal.	Church -	- Ecclesiastical.
Threat -	- Minatory.	Parish -	- Parochial.
Danger -	- Perilous.	People -	{ Popular, Populous, Public, Epidemical, Endemial.
Theft -	- Furtive.	Alms -	- Eleemosynary
Thanks -	- Gratuitous.	&c.	&c.
Help -	- Auxiliary.		
Gain -	- Lucrative.		

The adoption of such words as these, was indeed a benefit and an improvement of our language ; which however would have been much better and more properly obtained by *adjectiving* our own words.

## PUBLIC INSTRUCTION IN THE BOMBAY PRESIDENCY.

### *Government Order on*

The year 1864-65 is marked in the history of education in this Presidency as the last year of Mr. Howard's administration of the Department of Public Instruction.

2. Mr. Howard at the time of his resignation had held office for nearly nine years, from August 1856 till June 1865—the Department, of Public Instruction having been reorganized only in the year previous to that in which Mr. Howard was called to preside over it.

3. In the first ten years of the operations of the reformed Department the number of Vernacular Schools managed by the State rose from 240 with 18,888 scholars in 1854, 55, to 925 with 61, 729 scholars in 1864 65, in other words, the power of the Educational machinery of a popular kind worked by Government was nearly quadrupled. And this was accomplished without any corresponding increase in the rate of State expenditure ; indeed with an increase of public

charge, which may, comparatively speaking, be called nominal. That expenditure was Rupees 1,96,000 in 1855-56, and Rupees 2,27,000 in 1863-64.

On this subject, Mr. Howard, in his Memo, of the 23rd June last, observed :—

“ In this diffusion of village schools, districts before neglected have had their share. For instance, four talookas of Ahmednuggur in 1856 were without schools ; they now contain twenty four schools. In Tanna, eight talookas wanted schools ; they have now seventy two. In Khandeish, twelve talookas were school-less ; they now have sixty-one.”

4. The expansion of popular education was effected mainly by means of an increase of schooling fees and popular contributions. It was due, therefore, to no artificial stimulus, but to a natural and growing desire for education on the part of the people, which operations of the Department had been instrumental in developing.

5. A system of partially self-supporting ‘ Village Schools’ had been tried between 1854 and 1857, but had not met with approval. The troubles of the latter year had led to a contraction of expenditure in the Department of Education as in other Departments. During the two years that follow, therefore, Mr. Howard’s efforts were directed towards organizing the existing schools, stricter discipline was introduced. The school fee was levied from all but twenty per cent, of poor scholars. Cheap and improved school-books and maps were produced. Each boy was compelled to buy the text book of his class. Registers were more carefully inspected, and nominal attendants were struck off the roll. In 1859, the grant of permission to re-distribute school expenditure gave an impulse to improvement which has since been uninterrupted. But the greatest advance made was the enforcement, in 1864, of the local land cess, which had previously been reserved, and which in many talookas has afforded, and will hereafter, more fully afford, better means of progress than have yet existed.

6. While the number of Vernacular schools has been increased, and their organization improved, due attention has been paid to the training of a better class of Vernacular Masters. Much, however, remains to be done to perfect this essential part of the system. Mr. Howard points out that in Scinde and Canara the schools still have to be taught by persons to whom Scindee and Canarese are foreign languages.

7. While Vernacular schools have been organized to meet the wants of the poorer classes, Talooka or Anglo-Vernacular Schools have been established to prepare scholars for the High Schools : and a system of exhibitions, leading up from one grade of education to another, has aimed at removing impediments, which, owing to the general poverty of the agricultural classes, would, otherwise, have obstructed the progress of deserving scholars.

8. During these ten years, also, while the field of popular education has been thus enlarged, great progress has been made in organizing the means of superior education, and bringing them within the reach of the inhabitants of all parts of the Presidency. High Schools were established and enabled to prepare students for

the Matriculation Examinations of the University, and the Elphinstone and Poona Colleges were thoroughly reformed, and equipped for the efficient training of under-graduates. These results were not obtained without much toil and many discouragements. The introduction of a new system involving hard labor, and exacting thorough knowledge, affording little room for immediate display, could not but produce some dissatisfaction. The English School, it was found, did not send up successful candidates for matriculation. Masters who had not themselves been trained under a University system did not effectively prepare pupils for entrance into the University. The first matriculated students had to be selected from among the scholars in the Colleges. But many, even of those scholars, were ill-prepared for University studies. It must be gratifying to Mr. Howard to reflect that he succeeded in reforming those defects. A high standard of University qualification has been maintained. The Colleges will soon contain none but matriculated students. And the High Schools are year by year giving practical proof of their growing efficiency in the increasing number of their scholars who are able to enter the University.

9. In comparing the facts recorded in the Reports for 1863-64 and 1864-65 with the corresponding records of previous years, whether regard be had to the degrees taken in the University, the matriculation, the number of schools and scholars throughout the country, the fees, the sale of school books, or the increasing disproportion between the Imperial grant and popular and municipal contribution, the same satisfactory evidence is apparent of the vitality and progress of education.

10. While congratulating Mr. Howard and his able coadjutors on the success of the Educational Department during his tenure of office, it is necessary to remember how much remains to be done.

11. The most interesting educational questions of the day perhaps are the operation of the revised Rules for grants-in-aid to private Educational establishments, and the equitable application of the Funds arising from the local cesses. On these questions, Government will look with interest for the reports of further operations.

12. The education of girls is a subject of great interest and importance, and has not received notice in the Educational Reports for 1863-64 and 1864-65. This subject is commended to the special attention of the Director of Public Instruction.

## CORRESPONDENCE.

*The Editor is not responsible for Correspondents' opinions.*

*To the Editor of the Madras Journal of Education.*

CANNANORE, 21<sup>st</sup> October, 1866.

SIR,

It is certainly a source of some gratification to find that of late you have been favored with letters from this side, but at the same time, I cannot but express my regret at being unable to concur with most of the opinions expressed in them. Thinking it unjust to impress the public mind with a wrong version of matters, I

consider it incumbent upon me to refute, as far as it lies in my power, the wrong observations hitherto made, confining my present remarks to the letter dated Cannanore 6th September 1866, which appeared in your last number.

The first remark made by the writer of the letter just alluded to, is that the students who have chosen Malayalam for their Vernacular, labor under no small difficulty in preparing themselves for the Matriculation and F. A. Examinations. This of course, is a true statement to a certain extent; but, I wonder what students do not find it difficult to prepare in their Vernacular! The Tamil students complain of the difficulty of their Vernacular subjects, the Telugu of theirs, the Malayalam of theirs, and so on. It is therefore, I should think very improper on the part of "A Malayalam Candidate" to complain of the difficulty of his Vernacular subjects in particular, the cause of his complaint being apparently of a general nature. Let it not be understood from my remarks that the Malayalam students labor under no difficulty whatever, for certainly, they have a special cause of complaint, and that is, as I myself have experienced, the want of well-edited Malayalam works, and in fact of any work at all, as the Malayalam books prescribed for the University Examinations are now out of print and rare. Even this difficulty which I consider of a temporary nature would not afford a just cause of complaint to the generality of Malayalam students. To remove this difficulty and to make the study of Malayalam easy, I hear that our able and zealous Deputy Inspector, Mr. Garthwaite, has undertaken to edit an annotated series of Malayalam Classical works; and it is therefore certain that this gentleman will confer a lasting boon on the Malayalam students who will in future aspire for University laurels.

The next point to be noticed is that the candidate appears to have been greatly surprised "to find that the Malayalam Examiner has based his question in grammar on Sidda Russam." From this it is evident that the candidate is ignorant of the fact that the study of certain select portions of the Sidda Russam is a necessary accompaniment to that of Malayalam Poetry is as indispensable as the study of certain portions of the Dictionary of Derivations or of Grammar is to that of the English subjects. If the Candidate thinks Sidda Russam to be a work independent of the University subjects, I would wish to know from him the source wherefrom he expects to derive the requisite classified information as to the force and declension of the Sanscrit Nouns which are profusely interspersed in Malayalam Poetry. Sidda Russam is properly speaking a part of the Malayalam Grammar as much as a Manual containing a Synoptic Table of the five declensions of the Latin Nouns, is to the Latin Grammar. Ere I have done with this point I have to remark that it would naturally appear from the statement of the Candidate that the Malayalam Examiner had only one question in Grammar and that one was on the Sidda Russam; but it was not so. There were more than one grammatical question, and the one on Sidda Russam was not a very important one.

J. P. L.

*Another Malayalam Candidate.*

SIR,

I have been for some time trying to get some information about a paper started in Madras under the name of the *Educational Expositor*, but without success. Concluding that you must know something of it I try you as a last resource.

BANGALORE.

A SUBSCRIBER.

November 18th 1866.

[We are as much in the dark on the point under enquiry as our Correspondent. About a year and a half ago two numbers of a Periodical, named as above, reached us, the first of which we briefly noticed. Since that we have heard nothing of the paper, so conclude that it has ceased to exist.—ED.]

SIR,

As I find that your columns are always open to those eager to glean any valuable instructions from you, I beg leave to trouble you with a few queries, hoping they

would not fail to meet with due consideration from you, as they would unquestionably, be matters of great interest to those about to launch their bark into the Ocean of life.

I. Will a "Paid Candidate" Subordinate Medical Department be permitted to present himself for any of the University Examinations, such as the Matriculation, or the "Lille Go" (F. A.)?

II. Will a "Matriculated" Paid Candidate, be allowed to compete for a Government Scholarship (if there be any) in the Senior Department Medical College, and if so on what conditions?

III. Can a *Matriculated* or F. A., Assistant Apothecary or Medical Apprentice compete for any Degree in Medicine, of the Madras University, and thereby be eligible for promotion to the post of Sub Assistant Surgeon or Civil Surgeon.

I beg you will not fail to comply with my request, and excuse this intrusion on the part of

A WOULD BE MEDICO.

[The following answers may, we believe, be relied on:—

1. There is no reason why he should not.
2. We doubt whether the Director of Public Instruction would feel himself justified in conferring a Scholarship on a Matriculated paid Candidate. A reference to him would however, solve the question.
3. No—because the curriculum laid down for Assistant Apothecary differs very materially from that laid down for Candidates for Medical Degrees.—Ed.]

DEAR SIR,

It will be an act of great kindness both to myself and to the other F. A. Candidates as well, if you will kindly insert in your valuable Journal the answers for all the Mathematical questions set in the last F. A. Examination.

Are the Candidates for the next F. A. Examination required to know the English translation of all the Latin phrases and quotations in their English?

F. A. CANDIDATE.

[Our Correspondent should get the Examination Hand-books, which contain many solutions.

A knowledge of Latin is not a necessity for an F. A. Candidate, consequently no Examiner would ask him to translate Latin quotations. At the same time, in many cases a reader cannot fully understand an author without knowing at least in a general way, the drift of such quotations. For this reason our F. A. Text-book, now nearly ready, has translations of every quotation.—Ed.]

SIR,

Many will be under much obligation to you if answers be supplied to the 1st Question on the "*Lay*" found on page 94, March No. in your next issue.

A MOFUSSILITE.

[The answer is given on p. 326 &c. of Vol. vii.—Ed.]

SIR,

In the list of subjects published for the F. A. examination to be held in 1867, "*Raghuvamsa*," first half is put down as the subject in Sanskrit. *Raghuvamsa* consists of 24 sargams or sections, and each section not less than 100 *śloka*ms or couplets on an average. The first half therefore is 12 sections, and consists of  $12 \times 100 = 1200$  couplets. This is certainly not a quantity which can be thoroughly gone through in a year with the English studies. The number of stanzas in Tamil did not in any year exceed 350, I believe, and now in Sanscrit, it is nearly thrice as much! But I hear that only the first 12 sections are printed.

(1. If that be true, does the "first half" mean half *only* of the part printed, that is six sections? or, does it signify half of the whole subject, that is 12 sargams or sections?

(2.) What are the subjects in which, generally, a Sanscrit candidate is expected to be well up? Is Sanscrit Grammar required? If so, which is the text generally made use of?

(3.) Can a candidate who has passed the Matriculation in *Tamil* appear for F. A. in Sanscrit?

(4.) What is the object in requiring that the Sanscrit paper should be worked out in the "Déva Nagari character only"? Cannot a candidate on any account be permitted to answer his paper in the Grandha character now used in all Carnatic Provinces, and in which the Sanscrit works are now printed?

If any candidate has hitherto passed either the Matriculation or F. A. examination in Sanscrit it will be of great use if you kindly insert in your journals the questions set.

A SUBSCRIBER.

MADRAS  
7th December 1866. }

SIR,

To there a Dictionary extant in Telugu that you know of which gives the roots of words? The mention of Dr. Reid's Dictionary in the English language would perhaps give you some idea of what I want. Of course I mean in any degree like it.

Please let me also ask you if there is a manual on teaching published by the Madras Normal School? If none, please tell me which, of those published, you think best, a small and concise one is what I would prefer.

A SUBSCRIBER.

[We do not know of any such dictionary. Perhaps some Telugu correspondent can aid us.]

Murdock and Fowler, are the only methods easily got—Ed.]

SIR

I shall feel extremely obliged to you if you will be so condescending as to give me a little information on the following points.

1. What the Test is for the B. C. E. Degree Bachelor of Civil Engineer.

2. Whether Matriculated Students will be admitted into the 1st Department of the Civil Engineering College, to study for the B. C. E. Degree.

3. Is it necessary to pass the First Examination in Arts, prior to taking the degree.

4. Is the time for studying in the 1st Department of the C. E. College restricted to any No. of years.

As I have no other means of gaining the above information. I have to trouble you for it, and hope that you will kindly favor me with the same.

AN OBSCURE TEACHER.

[1. Refer to the Calendar.

2. We believe yes; but they must pass the F. C. A. examination afterwards.

3. Yes.

4. We do not know, but will ascertain and say in the next number. Ed.]

DEAR SIR,

There has, I see, been an omission in the University Calendar for 1866. Mr. Percival has not printed the paper set at the B. A. degree examination on Indian History. Perhaps you will be so kind as to reprint it, and thus oblige doubtless other readers of your Journal besides.

A STUDENT.

[Indian History is not a subject in the B. A. Examination.—Ed.]

CANNANORE, 5th December 1866.

SIR,

I beg you to insert the following in the next issue of your journal.

I cannot fail to mention here that my pen has no dislike to make some remarks on the Malayalam Grammar and its principal supporter Mr. Garthwaite. In-



deed, the study of Malayalam Grammar, if there be any, will add much to the knowledge of the pupils. But I positively say that every fact I can collect together militates against the truth of the long existence of such a Grammar. Mr. Garthwaite may excuse himself by declaring it to be a new production by an Englishman as the fact is. But I must then, with more propriety, style it "Grammar of an *English Malayalam*." Not because it was made by an Englishman that I term it so, but because of the several expressions therein, which even the best educated Sanscrit Scholar's minds starts back resistlessly from with utter failure and in serious disappointment in the attempt to understand them. The teaching of Malayalam is principally designed for the purpose of assisting pupils in rendering English to Malayalam and via versa. But I am sorry to say that this Grammar entirely fails to be of any use to them in any way.

A. MALAYALI, •

[Our correspondent's personal matter, and rumours of what a particular person said are unsuitable and so struck out.]

Will not some competent scholar state his opinion of the obnoxious grammar?  
[Ed.]

#### TO CORRESPONDENTS:

[The Extract sent with G. Vencatasam's letter can be inserted in an advertisement, and can be inserted on the usual terms.—Ed.]

[Correspondents are requested to prepay all letters fully; as any communication bearing or *insufficiently paid* is refused. Book parcels should have *Book post* written on them (*Vide notice at the end of the last number*.)

Communications should be addressed to *The Secretary*: those addressed by name to gentlemen supposed,—whether rightly or wrongly matters not,—to be connected with the Journal are not noticed.

Letters, solutions &c. should be clearly written on thickish paper, and on one side only.—Ed.

#### MISCELLANEOUS.

MADRAS.—*Free Church Mission*. The report says of the central school:—"The improved position of the Institution in some respects is shown by the amount that is now drawn in fees, which has risen this year to Rupees 3,792-15-0, or very nearly four times the largest amount that was ever drawn in any year previous to 1864. It is far too small a contribution still, in acknowledgement of even the temporal benefits that the Institution bestows, but is enough to indicate that progress has been made. Although the fee has on two separate occasions been raised within the last three years, the number of applicants for admission has steadily increased, and has long been considerably in excess of the accommodation that we have been able to provide. This is especially true of the higher classes. We have now 653 boys in regular attendance, and if we had accommodation, and desired to enlarge the school still further, the number might be very largely increased. There are already 173 new candidates for admission at the beginning of next session into the highest five classes. About 20 pupils have presented themselves this month the first examination in arts; and 30 for the Matriculation Examination."

SAWYERPOORAM.—The seminary of the S. P. G. at this station has, we observe from the Principal's published report, 72 pupils including day scholars. During the year ending September 1866, 22 left and 23 entered; five of those who left taking up appointments as teachers.

The Government Inspector, Mr. Marden, says, in his official report :—  
 “The condition of the institution is creditable to Mr. French and his assistants.”

CALCUTTA.—Last year so many were “plucked” that the number of Entrance candidates is somewhat reduced, or from 1,500 to 1,350, and of First Arts candidates from 447 to 426. The Degree examinations fall in the first week of the New Year. Of the 1,350 Entrance candidates, 1,090 are Hindoos, 73 Mahomedans, 69 Christians, and 118 of other creeds. All are examined in English, and the second language selected by them is as follows—Latin, 42; Sanscrit, 24; Bengali, 1051, Persian, 11; Hindi, 20; Oorya, 10 and Urdu 192. The 426 First Arts candidates consist of 318 Hindoos, 14 Mussulmans, 24 Christians and 70 of other creeds. Besides English they are confined to the learned languages. There are 11 who profess Latin; 1, Greek, : 380, Sanscrit, and 34 Arabic.

BOMBAY.—We have also had our own show in Bombay—the Town Hall daily filled on Monday, Tuesday, Wednesday and Thursday with Candidates for Matriculation, and the Degrees of the University. Every room in the building was taken up by them, and the great Hall presented a most remarkable appearance,—the Candidates being seated through it, each at separate tables, three feet apart and ranged in straight lines. Looking down upon the show of white robes, and many coloured turbans,—Mahratta, Brahmin, Mogul, and Sindhi,—from the Gallery, was like looking down on a vast bed of white red and purple poppies.

The following table shows the number of candidates of different races and religions who have come up to this year's examination :—

	Europeans.	Hindus.	Indo-Britons.	Jews.	Mahomedans.	Native Christians.	Parsis.	Portuguese.	Sindhi.	Total.
Matriculation.....	1	369	3	2	...	3	70	5	5	458
First examination in Arts.	1	45	...	...	1	...	11	1	...	59
B. A.....	...	24	...	...	...	...	11	...	1	36
M. A.....	...	3	...	...	1	...	4	...	...	8
LL. B.....	...	8	...	...	1	...	2	...	...	11
First examination for L. M.	...	1	...	1	...	...	...	...	...	2
Second examination for L. M.....	...	2	...	...	...	...	...	2	...	4
First examination in Civil Engineering.....	...	3	...	...	...	...	...	...	...	3
Juggonath Sunkersett Sanscrit scholarship examination.....	...	21	...	...	...	...	...	...	...	21
Total.....	...	476	3	3	3	3	98	8	6	602

This total is nearly double that of last year, and is a most gratifying proof of the progress of higher education in this presidency."

**BERAR.**—"On Wednesday the 21st November the inauguration of the work of the educational department of Berar took place at Akola. Visitors from all parts of Berar were present, so that the large room of the Kutcherry was not able to contain all that came. Captain Allardyce, senior Deputy Commissioner, took the chair, supported on his right by the Director of Public Instruction, and on his left by the local Deputy Commissioner. After a full report from Dr. Sinclair had been read, stating that the number of schoolmasters of the province had increased from thirty-five to seventy, and would shortly be one hundred and fifty, and the award of prizes in the late examination, with other interesting matter, Captain Allardyce proceeded to distribute the prizes. This part of the ceremony being over, various speeches were made in Marathi and a stream of native gentleman came forward with gifts for educational purposes in Berar. The room was beautifully decorated for the occasion. A long scroll of fine purple silk illuminated with letters in gold PUBLIC INSTRUCTION, BERAR, in English and Sanskrit characters, surrounding an open book, attracted special attention. There was also an educational congress of those engaged in the work of education, on the following day."

**CENTRAL PROVINCES.**—The following extracts from the Report of the Director of Public Instruction in the Central Provinces, for the year 1865-6, will possess great interest for those who would see the spread of education advanced among the women of this country. The interest taken by Major Dods in the subject of education too well known to require special mention.

One of the institutions established during the year, is the Female Normal School at Nagpore. It was commenced in the month of September 1865, and has made steady progress. The twenty women attending it are of respectable character and apparently anxious to fit themselves for employment. The great want is a good building; the present school is held in a private house situated in a noisy thoroughfare; the rooms are small, and the entrance so narrow as to make the visits of European ladies, which it would be desirable to encourage, impossible. The school has up to this time been a great success; its establishment was well carried out by Wamun Rao, a Brahmin of considerable local influence, and its successful management is due to the teacher, Junardhun Gopal; both are deserving of honorable mention.

Female schools have increased during the year from 65 with 1,244 pupils, to 99, with 2,361. The largest number in any district is at Saugor, where there are twenty-six schools with 713 pupils; in the district of Chindwarrah and Upper Godavery none have yet been opened. The progress in these schools must be slow, and except in places where European ladies interest themselves, I do not anticipate great results. The movement in favour of the education of girls is interesting, and should be encouraged to a certain extent, to show that female education is one of the things Government aims at, but I believe that the most certain and the most speedy way of educating the women of India is to educate the men. When we have a generation of educated fathers, there will be little difficulty about the education of their daughters. It is well in the Central Provinces to have

n few girls' schools in every district, but as they are entirely supported by Local Educational Funds in the same way as the boys' school I would not sacrifice the efficiency or the numbers of the latter, to greatly extend the means of education for girls, unless indeed, by the offer of fees or subscriptions, the people manifested a real desire for such institutions. The girls attending our schools are not of that class that requires their being hidden from the vulgar gaze; the schools are in consequence all open to inspection. The only exception to this hitherto, has been in the Chunda district, where the Deputy Commissioner established several schools under a promise to the people that they should not be open to inspection; this plan, however, was not approved of, and they will in future be inspected as in other districts."

ENGLAND.—"A syndicate appointed to consider the subject of Sanskrit teaching in Cambridge University have presented a lengthy report, in which they recommend that, in consequence of the important bearing of Sanskrit on Latin and Greek, and also on the vernacular languages of India (which latter are required of candidates for the Indian civil service), a professorship of Sanskrit should be founded in the university, the professor being paid a salary of 500*l.* a year from the chest, and being subject to the same regulations as regards residence and lectures as the divinity professors.

Mr. De Morgan has resigned his Professorship at University College, in consequence of the recent decision arrived at by the council of that body to reject the Rev. Mr. Martincau's candidature for the chair of Intellectual Philosophy and Logics, on the ground of his denominational reputation. This is considered by many friends of the college to be a desertion of the principle of strict religious equality on which it was founded. The *Spectator* states that a requisition very powerfully signed by Fellows of University College, as well as by many of the most influential proprietors, will shortly be sent into the council asking for a special meeting "to consider the recent grave error of the council in refusing the best qualified candidate for a chair on the ground of denominational repute, and to lay down clearly the principles of the future."

OXFORD The subjoined table of the numbers of Students at Oxford at different periods of the history of the University may be interesting:—

A. D. 1209.	The total number of masters and scholars.....	3,000
" 1231.	Increased to.....	30,000
" 1263.	Reduced from various causes to.....	15,000
" 1359.	At the time of the Plague.....	3,750
" 1360.	On the return of the Students after the Plague...	6,000
" 1631.	According to a census in the Long Vacation.....	2,920
" 1831.	Residents in Colleges and Halls only.....	1,634
" 1837.	Total number on the books.....	5,229

NOTIFICATIONS, &c.

FORT ST. GEORGE, 11TH DECEMBER 1866.

No. 460 of 1866.—The following extracts from General Orders by the Government of India, are republished:—

Head Quarters, Simla, 11th October 1866.

No. 859 of 1866.—His Excellency the Governor General in Council is pleased to lay down the following revised Rules regarding the rent

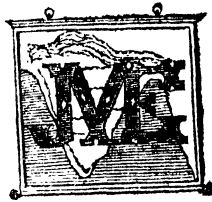


THE

**Madras**

**Journal of Education.**

1866.



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VOL. VIII.  
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**Madras:**

PRINTED FOR THE PROPRIETOR AND PUBLISHED  
BY THE MADRAS ADVERTISING AND PRINTING COMPANY—(*Limited*)  
MOUNT ROAD BRANCH.  
1866.



## PREFACE.

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WE shall probably begin 1867, with a reduced subscription list, the proprietor being obliged to resort to the step of discontinuing to send except to paying subscribers. The Journal accounts have been carefully gone through, and a large number of bills just sent out, aggregating in amount thousands of rupees; the greater part of which has been paid out of the proprietor's pocket for paper, printing, postage, &c. &c. General notices have often been inserted; but failed of effect. The peculiarity is that people with the highest salaries are most backward in paying: it may be that they think the sums asked for so trifling as to be beneath notice. The present year will be the last of arrears.

But for the decision above stated our list would still be an advancing one; and we have every reason to believe that during this, the 8th year, of its existence, the Journal has not given less satisfaction than before. To several contributors we are much indebted, and shall be glad of papers on any subject suited to our pages.

During the year our space has been increased by one-fourth, every Journal now containing 40 pages; and this will in future be the size of the issue. Besides this we have no particular pledge to offer, the future character of the Journal being indicated by the past.

MADRAS,                    }  
*December 12th, 1866.* }





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